

# REPORT

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 14th December 1907.

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## I.—FOREIGN POLITICS.

1. REFERRING to the meeting of Musalmans lately held in London to protest against the treatment which is being meted out to Indians in South Africa, the *Bangavasi* [Calcutta] of the 7th December writes:—

BANGAVASI,  
Dec. 7th, 1907.

What can be a better proof of the perversion of the good sense of the officials than the fact that they do not pay heed to even such a disgraceful matter?

2. The *Bangavasi* [Calcutta] of the 7th December writes that bands of National Volunteers, who hate the Shah and desire to defend the national religion and honour, are being organised in Persia. The more the Shah is trying to stamp them out, the more these bands of rebels are spreading their organisation. Signs are apparent in all parts of the world which suggest that probably it is the aim of God to render the power of the people everywhere supreme.

BANGAVASI,  
Dec. 7th, 1907.

3. Referring to the impending war between England and the Zulus the *Daily Hitavadi* [Calcutta] of the 8th December says:—

DAILY HITAVADI  
Dec. 8th, 1907.

The Liberal papers are censuring the Natal Government for this war. But the censure or praise of the newspapers in England is meaningless. Those who are now bringing censure of the Liberals upon themselves by bringing about a war will be praised and admired by the Liberal organs if they can come out triumphant and exterminate the Zulus. No newspaper will then say that the Zulu war was unjust. The same thing happened in the Boer War. The fact is that English statesmen are neither Liberals nor Conservatives; they are simply advocates of a policy that would fill their stomachs. They open up their mouths whenever there is the prospect of filling up their stomachs.

## II.—HOME ADMINISTRATION.

## (a)—Police.

4. "Referring to the Titagarh incident relating to a European having recently shot a native woman dead and to the fact of his being in the custody of the Police, the *Marwari Bandhu* [Calcutta] of the 5th December exclaims:—

MARWARI BANDHU,  
Dec. 5th, 1907.

Surely, it has been unwise of the Police to arrest one of the ruling race. They ought to have thought, before taking hold of him, that hardly has a European offender been, hitherto, punished for causing death to a native according to the gravity of his offence. So, this Sahib Bahadur also will finally be acquitted by a Court of Justice, and they will have to see all their efforts to bring him to judicial punishment ending in smoke. Of course, it is no longer a matter of surprise to hear of a European having killed a native now, for it has become a thing of daily occurrence these days."

5. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th December has the following on the death of one Bhola Nath Chakravarti who was run over by Mr. Duval's motor-car:—

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Dec. 5th, 1907.

The Doctor who conducted the *post-mortem* examination said that he found the third and fourth ribs of the deceased broken, and Mr. Duval admitted that the man was knocked down by his car. But the Police Surgeon deposed that the man died of Pleurisy and Pneumonia from which he had been suffering. Mr. Duval will not of course be punished for the death of this poor fellow, though if a Bengali happened to drive his motor-car over Mr. Duval's person and kill him, he would surely have been prosecuted under section 304 of the Indian Penal Code. However, this is how innocent Bengalis are losing their lives.



SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Dec. 5th, 1907.

6. Referring to the threatened Musalman rowdyism at Bakshigunge (in Mymensingh), the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th December says, that of late Jamalpur has become a hot-bed of Musalman hooliganism, and the Government have taken no steps to remedy the evil. It is idle to hope that under Sir Lancelot Hare's administration Mr. Clarke, the Magistrate who has been deputed to the place, will save the Hindus from oppression by Musalmans. The paper, therefore, asks the Hindus to prepare for self-defence.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Dec. 5th, 1907.

7. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th December reports a case brought by the District Superintendent of Police of Rangpur against some boys and youths for having created a disturbance while the accused in the "*Rangpur Vartabaha*" case were being taken to Court. The District Superintendent of Police contradicted himself several times in cross-examination and this shows how skilful policemen are in making a mountain of a mole-hill.

NAVJIVANI,  
Dec. 6th, 1907.

8. The *Navajivani* [Calcutta] of the 6th December condemns the partiality shown by the Government towards Muhammadans in proposing to make only the Hindus pay for the Punitive Police that is going to be quartered at Rangpur.

SAMAY,  
Dec. 6th, 1907.

9. The *Samay* [Calcutta] of the 6th December quotes a correspondent of the *Bengalee* to show that since the quartering of a punitive police force at Jhalokati, theft and dacoity have greatly increased in that part of the country and thus the object with which the force was quartered there has been frustrated. This is the effect of the Government's partition policy. Once a fire is kindled, it is seldom extinguished.

SAMAY,  
Dec. 6th, 1907.

10. The *Samay* [Calcutta] of the 6th December says that in Bakshiganj and many other places in Eastern Bengal *mullas* are inciting Musalmans against Hindus.

BASUMATI,  
Dec. 7th, 1907.

11. The *Basumati* [Calcutta] of the 7th December writes:—  
"The *lathials* of a Bengali Knight." We have received information that *lathials* still continue in the employ of Sir Chandra Madhab Ghosh. The Knight's home is in Solaghar, in Vikrampur, Dacca district, and we quote below from a letter written by a neighbour of his in that village:—

The oppression which we daily suffer is indescribable. Uneducated employes and well-known *lathials* who receive encouragement from Sir Chandra Madhab Ghosh have been behaving arbitrarily. I give below a report submitted (in this connexion) by the President of the Union in which this village lies to the Subdivisional Officer of Munshiganj:—

No. 30.

To—The Subdivisional Magistrate, Munshiganj.

SIR,

This morning I had the occasion to report of a chance of an unlawful assembly caused by Sir C. M. Ghoshe's men over cutting a ditch in the land in possession of Satkari Ghosh and his sharers. In the morning they seemed reluctantly to obey me when I asked them to disperse. In the afternoon there came on the spot men headed by Pachu Sardar and Prokas Sing. I appointed a chaukidar to carry out my orders that there might not be an unlawful assembly forcibly to dig a ditch. They ignored the objections of the chaukidar. After 4 P.M., I personally went to the spot and gave fresh orders to disperse. They paid no heed. They said they were acting under the orders of Sir C. M. Ghosh's Manager, Jadu Nath Chaudhury, and his Dewanji, Ishan Chandra Khasnavis.

I have, etc.,

AKHOY KUMAR CHAUDHURY,  
President, Panchait Union, Solaghar.



But Babu Surendra Chandra Singh, the Subdivisional Officer, in spite of having received such a report, has not so far adopted any measures of redress. The report above given indicates how great is the measure of oppression and arrogance (which we suffer from). But the (whole) truth has not quite been brought out in it. The scene of the incident is upon the homestead of an esteemed genteel family; and at the time in question only females were present in the house.

It may be that these incidents are happening without Sir C. M. Ghosh's knowledge. But who can help being astonished and wounded to the heart's core when he hears of such oppression being committed in his own native village by *lathials* in the employ of an *ex-Chief Justice*?

12. The *Basumati* [Calcutta] of the 7th December writes that Maulvis have again begun to incite low-class Musalmans against Hindus in Jamalpur. Unless Government is careful and adopts precautionary measures at the very beginning of trouble, hell flames will be kindled in the future. Lawlessness of this kind is not becoming to the rule of any civilised ruler. The duties of a ruler do not end only with punishing the offenders in *swadeshi* cases.

BASUMATI,  
Dec. 7th, 1907.

13. Adverting to the case of the alleged violation of the girl Kusam Kumari of Phulberia, in Mymensingh, the *Basumati* [Calcutta] of the 7th December writes that it has been astounded to hear repeatedly of cases of abduction of women in Mymensingh. The authorities persist in declining to believe that if incidents of this kind go on happening, the loyalty of the people will evaporate.

BASUMATI,  
Dec. 7th, 1907.

14. Adverting to the case of alleged outrage on the girl-wife of one Bharat Chandra Dey of Jamalpur, in Mymensingh, the *Basumati* [Calcutta] of the 7th December writes:—

BASUMATI,  
Dec. 7th, 1907.

Are we living in British territory? Have the same English, who at one time stamped out the Thags and Pindaris, become so worthless now that they cannot repress these abductors of women, the worst of mankind? Are the iron-hands of Lord Minto and Mr. Morley to be felt only by the *swadeshi* workers?

15. The *Bihar Bandhu* [Bankipore] of the 7th December refrains from publishing the report on the Beadon Square riots as has lately been submitted by the unofficial Commission of inquiry, presuming that it will not find favour with the executive. And this, says the paper, was a foregone conclusion, when Government notwithstanding its having criticised the incomplete report of Mr. Collins and censured him for the same, exonerated the Police from the blame laid against them. The report of the unofficial Commission contains full details of the fact how the Police having undertaken the responsibility of preserving peace and order, were trampling down the same under their feet while the riots were in progress.

BIHAR BANDHU,  
Dec. 7th, 1907.

16. The *Howrah Hitaishi* [Howrah] of the 7th December says that every year theft of paddy occurs in the Panchala and Jagatballavpur thanas in the Howrah district. The thana people, it seems, are indifferent in the matter. The attention of the District Magistrate is drawn to the circumstance.

HOWRAH HITAISHI,  
Dec. 7th, 1907.

17. Referring to the proposal to train the police constables in the use of the *lathi*, the *Howrah Hitaishi* [Howrah] of the 7th December says that if it is permissible to train police constables in the art, there is no reason why Bengali youths should not cultivate the same both as a physical exercise and as a means of self-defence. It should also be remembered that it would be more to the advantage of the Indians than to Government if native police constables learn to use the *lathi*.

HOWRAH HITAISHI,  
Dec. 7th, 1907.

18. Reporting a dacoity which took place at Jhalokati (in Barisal) on the 12th November last the *Tamalika* [Tamluk] of the 7th Decemoer says that inspite of the presence of the oppressive police (meaning the punitive police) no trace of the culprits has been obtained.

TAMALIKA,  
Dec. 7th, 1907.



**SANDHYA,**  
Dec. 10th, 1907.

19. The *Sandhya* [Calcutta] of the 10th December is surprised at the frequency of thefts in Calcutta, many cases of which are reported to have taken place in Park Street, Russell Street, Camac Street, Corporation Street, and Badurbagan.

(b)—Working of the Courts.

**PALLIVASI,**  
Nov. 20th, 1907.

20. The *Pallivasi* [Kalna] of the 20th November (received on 7th December 1907) complains of the serious inconvenience the public has to put up with since the removal of the Law-Courts to Asansol, which was done simply to please the fancy of a few white men. This causes unnecessary loss of money to people who have to come from a distance, and to the pleaders and muktears practising at Asansol, most of whom live at Raniganj.

**JASOHAR,**  
Nov. 28th, 1907.

21. *Re* the judgment in the Sterling case, the *Jasohar* [Jessore] of the 28th November writes:—

The Sterling case.

This farcical dispensation of justice has been going on for a long time. Is there no way out of it?

**NAVASAKTI,**  
Dec. 4th, 1907.

22. The *Navasakti* [Calcutta] of the 4th December condemns as barbarous the sentences of death passed by the Sessions Judge of Moradabad on five men on a charge of murder. Punishments are meant to be deterrent, and to serve as a lesson to the society. It cannot, however, be said that the society will have a better lesson if five men are hanged instead of one. Surely the law does not gain in dignity by being administered harshly.

**MARWARI BANDHU,**  
Dec. 5th, 1907.

23. "Under the marginally-noted head lines, the *Marwari Bandhu* [Calcutta] of the 5th December writes:—

The deplorable fate of the Sati.

Verily, the English cannot realize the true import of *satism*, inasmuch as the word for it is not to be found in the dictionaries of their language. It is the Indian women alone that are endowed with the virtue of fidelity so much so that they do not grudge to be burnt alive on the same pyre with the dead bodies of their husbands, and that they are ever ready to sacrifice their lives for the sake of their chastity. The late Biranwali of the Rawalpindi outrage case at last committed suicide in order to detach her pure soul from her polluted frame, thereby showing how the Indian ladies unlike the fair ones of England are abhorrent to their own flesh and blood when they have been profaned by outrage. But after all, Mr. Moore, the violator of Biranwali's honour, has been acquitted by the Court of Justice presided over by an English Judge and attended by the English jurors. Not only this, the Court has even relied upon the accusation preferred against the deceased girl by the accused that he had her consent to the commission of the misdeed. At all events, Government, we hope, will not let the shocking scandal be thus passed over. Otherwise, there is no doubt that the stability of the Government will be shaken, and that the devotion of the subject-people to it will cease to be as warm as it has so long been."

**MARWARI BANDHU,**  
Dec. 5th, 1907.

24. "Under the head lines, "Miscarriage of Justice," the *Marwari Bandhu* [Calcutta] of the 5th December says:—

The Lahore shooting case.

The Lahore shooting case against Mr. Sterling has terminated just in the way that cases against European offenders in India have generally been. While the Government fears to see the offenders acquitted, it does not at the same time possess sufficient moral courage to have them adequately punished. And this is due to two-fold reasons. In the first place, Government thinks that the letting off of these offenders would tend to make them intrepid beyond measure, and that they would then treat the Indians as barbarously as they do cats and dogs; as also that should they be allowed to go unscathed, the Indians might take the law into their own hands and return tit for tat. And, secondly, because Government apprehends that should these offenders get the punishments warranted by the nature of their offence, it would tend to annoy the English people and give them an opportunity both here and in England to slander the whole British nation as being afraid of the natives. Being thus placed between the two horns of a dilemma, the



Anglo-Indian Judges are led to run counter to the standing laws of the country, in order to be partial to their own race, being utterly disregarding of the fact how far their action would tend to decrease the devotion of the people to the British Government. As a matter of course, Government had better then take advantage of the alternative penalty of fine provided in the Indian Penal Code in punishing the European offenders, instead of going through the formality of sending them to Jail. And this is what ought to be done in Mr. Sterling's case. How is it, we would however like to ask Government, that the European offenders in other countries under the British rule dare not commit such outrages as the Anglo-Indians have been doing in India—causing untimely deaths to many innocent natives. Is it because the Indians are peaceable and armless? Surely it is due to their conviction that they would be let off by the Court of Justice that the Anglo-Indians venture to go about committing such atrocities."

25. Referring to the case at Bajitpur in Madaripur in which three students and a man who is not a student have been sentenced to different terms of imprisonment because they threw away a quantity of native confectionery made of *bilati* sugar, the *Sanjivani* [Calcutta] of the 5th December writes:—

Everything is possible in Eastern Bengal; hence it is that Mr. Soames sends four respectable men to jail for a rupee worth of *batasa* (a variety of Indian confectionery.)

26. *Re* the release of Leakat Hossein, the *Sanjivani* [Calcutta] of the 5th December writes that this case has exposed Mr. Kingsford's ignorance of the law very well.

Leakat Hossein's case.

27. Referring to the sentence of six months' rigorous imprisonment passed on Leakat Hossein and the subsequent quashing of the sentence by the High Court, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th December is curious to see if the case will be ordered to be tried again. The paper is surprised at Mr. Kingsford's ignorance of law. Although Mr. Kingsford had no jurisdiction to try the case, he sentenced Leakat to such a severe punishment, simply because the Moulvi incurred his displeasure by disobeying an order of his. But Mr. Kingsford should bear it in mind that his duty is not to keep up his own *zid*, but to administer impartial justice.

28. Referring to the conviction of Sterling in the Lahore shooting case, the *Hitavadi* [Calcutta] of the 6th December observes that the sentence of six months' imprisonment with a fine of Rs. 200 was inflicted only for the carelessness of the man, and not for any more serious offence. The decision of the Court and the jury would of course have been different if a white man had met his death at the hands of a black one under similar circumstances. But for the Indians to say this much, is held to be criminal; otherwise, why should the editor and the proprietor of the *Punjabee* have been sent to long terms of imprisonment?

29. Now that the High Court has quashed the sentence of imprisonment that was passed on Leakat Hossain, who is, asks the *Navajivani* [Calcutta] of the 6th December, responsible for his incarceration in jail for a month?

30. While Leakat Hosain was sent to jail for six months for having disobeyed an order of the Presidency Magistrate of Calcutta, writes the *Pratikar* [Berhampore] of the 6th December, Mr. Sterling was awarded a similar punishment for having murdered his servant. This is how justice is impartially meted out in the law-courts of the Government.

31. Referring to the Bajitpur *swadeshi* case in which a number of persons have been sentenced to imprisonment for periods varying from two to three months and to pay fines varying from Rs. 50 to Rs. 100 for having spoiled a quantity of sweetmeats prepared with foreign sugar, the *Samay* [Calcutta] of the 6th December says that it is possible in India alone to hang a man for a petty theft and let a murderer escape scot-free. All the present disturbance in the

SANJIVANI,  
Dec. 5th, 1907.

SANJIVANI,  
Dec. 5th, 1907.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Dec. 5th, 1907.

HITAVADI,  
Dec. 6th, 1907.

NAVJIVANI,  
Dec. 6th, 1907.

PRATIKAR,  
Dec. 6th, 1907.

SAMAY,  
Dec. 6th, 1907.



country is due to miscarriage of justice. And if in the attempt to suppress this disturbance more miscarriage of justice occurs, the disturbance will simply go on increasing.

SAMAY,  
Dec. 6th, 1907.

32. The *Samay* [Calcutta] of the 6th December says that when it is the determination of law-courts to punish whomsoever the police will arrest in connection with

*Swadeshi* cases.

the *swadeshi* agitation, it is useless to defend persons so arrested and placed on trial. On the contrary, it is better to depend on the sweet will and mercy of the Judge. It is not even reasonable to move the High Court against the judgment passed by a lower court in a *swadeshi* case. The People's Commission of enquiry into the recent disturbance in Calcutta has found out that during that disturbance 104 people were more or less beaten, and one man was actually killed by the police and *gundas*. But not one of the offenders has been punished. On the other hand, one Suresh Chandra Ghosh has received two months' hard labour on the ground that he was found with a brick-bat in his hand. And the High Court has rejected an application made against this sentence.

SAMAY,  
Dec. 6th, 1907.

33. Every one knows, writes the *Samay* [Calcutta] of the 6th December, why Bengali boys and respectable men are being heavily punished by the law-courts in Calcutta on charges brought against them by the police. It

Dispensation of justice in India  
and in England.

has been proved by the evidence of respectable witnesses that in many cases it is the police, and not the persons who have been accused by the police, which is really guilty. But necessity has no law. The people of the country must be frightened by means of heavy punishment, and for this whipping and imprisonment are necessary. In England, however, justice is dispensed in quite a different fashion. Recently a number of English students were simply fined for having quarrelled with the police.

SOLTAN,  
Dec. 6th, 1907.

34. In a leader the *Soltan* [Calcutta] of the 6th December has the following on the trial of the accused in the riot cases in Rajshahi:—

Trials of the riot cases in Rajshahi.

It was clearly proved by evidence that there was a huge Hindu conspiracy behind the cases of rioting brought against the Mahomedans at Ekdala and Kisorehat. And yet in the former nearly two thirds of the accused have been convicted. It is impossible to understand the mysteries of English justice. The Hindus are doing very great injury to English trade by boycotting foreign goods, and if the Mahomedans had joined them thousands of men and women and labourers in England would have had to die of starvation. But though the Muhammadans have saved Englishmen and their trade by opposing the "Boycott," they have in so doing made themselves eyesores to their powerful neighbours, the Hindu leaders, and are going to lose everything they had. On the one hand they have incurred the enmity of the Hindus and on the other those very people, namely, Englishmen, whose cause they had been helping so long, are sending them to jail. This shows that Englishmen are respectful to the strong but are like Death himself to those that are weak. Hence English law-courts rely on false evidence got up by Hindu conspirators and punish innocent Muhammadans. The clever English rulers always engage a Muhammadan Magistrate whenever they have to punish Muhammadans, and thus shift all blame for injustice on to the Muhammadan Magistrate. It is, however, very well known that Magistrates have no independent power of their own, but have to act according to the becks and nods of the higher authorities. Consequently in the Rajshahi case the Magistrate could not neglect the strong Hindu as he had to rely solely on the law and advice of Englishmen.

Every fracas between Hindus and Muhammadans can be traced to the *swadeshi* agitation. If when passing severe sentences on Muhammadans the Magistrates plainly admit that they do so because as anti-*swadeshists* the Muhammadans are traitors to the country and are disliked by the Hindus, we shall have nothing to say; for no punishment is too severe for men who sacrifice the arts and industries of their own country for the sake of the welfare of a foreign land. But it is a pity that no such admission is made. If, on the other hand, it is held that they have been punished so severely for rioting, we must say that the sentences are too harsh for the offence. We



shall by and by publish the mysteries about Hindus that have been unravelled in the course of the trial of the Rajshahi case. In the meantime we ask the Muhammadan public to raise a fund to meet the costs of an appeal that is going to be preferred in the High Court on behalf of the men who have been convicted in the Ekdala case.

35. In announcing the judgment of the High Court in the case of Leakat Hossein, the *Bangavasi* [Calcutta] of the 7th December expresses surprise that Mr. Kingsford has in no way been called to account for the ignorance of the law he is shown to have betrayed in this case.

BANGAVASI,  
Dec. 7th, 1907.

36. Advertising to the orders said to have been recently passed by Sir Andrew Fraser regarding the manner in which whipping sentences are to be carried out, the *Bangavasi* [Calcutta] of the 7th December writes:—

BANGAVASI,  
Dec. 7th, 1907.

Though whipping sentences have been abolished from the Army, Government insists on keeping it up for civil offenders. Is this the result of the appeal made on this subject to Mr. Morley?

37. Referring to the acquittal of M. Leakat Hossein by the High Court, the *Bharat Mitra* [Calcutta] of the 7th December remarks:—

BHARAT MITRA,  
Dec. 7th, 1907.

The acquittal of Maulvi Leakat Hossein and Mr. Kingsford.

The reversal by the High Court of the order of the Chief Presidency Magistrate sentencing Maulvi Leakat Hossein to six months' rigorous imprisonment, throws a good light upon Mr. Kingsford's legal acumen. But how is it that Government considered it reasonable to increase by rupees five hundred the pay of a Magistrate such as has not even so much insight into law as to enable him to understand the illegality of his action in trying a case which involved the disobedience of his own orders?

38. Whatever proofs Englishmen may give of their civilization in Europe, writes the *Birbhum Varta* [Birbhum] of the 7th December, they never blush to commit any act, however barbarous, out here in India. And that is why, though flogging has been abolished in all the civilised countries of the world, it is kept on in India where civilisation had its birth. They consider repression as vitally necessary to the maintenance of their own prestige in this country, and hence in spite of all protests against juvenile flogging the Government have not thought it proper to abolish it.

BIRBHUM VARTA,  
Dec. 7th, 1907.

39. The *Daily Hitavadi* [Calcutta] of the 7th December asks why has Maulvi Leakat Hossein been kept in custody at Barisal although he was acquitted by the High Court? Who is that official who has kept him confined in jail in defiance of the High Court's orders? Will the High Court Judges enquire?

DAILY HITAVADI,  
Dec. 7th, 1907.

40. Referring to the Perojpur school civil suit in the court of the Sub-Judge of Barisal which was decreed against Babu Harish Chandra Rai, Deputy Magistrate, late Secretary of the Perojpur School Committee, and in which the constitution of the new Committee, though approved by the District Magistrate and sanctioned by the Director of Public Instruction, was declared irregular, the *Daily Hitavadi* [Calcutta] of the 7th December writes:—

DAILY HITAVADI,  
Dec. 7th, 1907.

Alas, O Clive, did you, by your forgery and deceit, lay the foundations of the British Indian Empire only to bring such humiliation on both the Executive and Education Departments? We would offer a word of counsel to Harish Babu. There can be no doubt that he has thoroughly ingratiated himself into the good graces of the authorities by the notoriety he gained in the deer-stealing case. If now he can manage to bring the matter to the notice of Sir Lancelot Hare so as to attract his Honour's sympathy, then perhaps the amount decreed together with the costs may be paid from the Government Treasury. In the *Indian Daily News* defamation case, our Lieutenant-Governor, Sir Andrew Fraser, has created a precedent by helping the police with money.

Shall not the precedent laid down in West Bengal apply in East Bengal as well?



HOWRAH HITAIISHI,  
Dec. 7th, 1907.

41. Referring to the Rawalpindi outrage case in which the accused Moore and a Muhammadan were acquitted, and to the report that the outraged woman has committed suicide, the *Howrah Hitaishi* [Howrah] of the 7th December writes:—

It has been conclusively proved by the statements of witnesses that the woman, Biranwali, was compelled to part with the invaluable treasure of her life, viz., her chastity, through the most nefarious conspiracy. Yet, in spite of this, the European Judge and the European jury acquitted the accused, and it was held that the infernal occurrence took place with the consent of the woman. It would be difficult not to outstrip the bounds of patience and moderation in criticising in detail this most startling affair which makes one's hot blood course faster through every vein and artery. At the same time the conviction forces itself upon the mind that we are all dead, that the lion-like courage of the Punjab has been turned into a fable. In a country where the men are powerless to defend the honour and chastity of their women, where the foreigner escapes without a scratch even after violating the chastity of women before the eyes of the men, there the men must either be hopeless imbeciles or are dead. News has been received that the woman, unable to bear a life of shame, has put an end to it. Will it be said, even after this, that the British Judge and the British jury have done justice? Who is there such a fool who, even after such an incident, will be ready to believe that in this country injustice, oppression and anarchy have not reached their fullest limit? Will any Indian who has witnessed or heard of this incident, be prepared to commit his religion, life, honour, property and everything else to the care of the white rulers and feel secure? What more need we say in this matter, except that these are the indications which manifest themselves when the cup of iniquities becomes full to the brim. Go, Biranwali, go away from this impious kingdom, and, if possible, tell the Most High of the despicable people of this wicked empire, of their Courts and Judges, of the weak unmanly people of the country and of their indelible disgrace. O, teach the world how utterly valueless is life compared to that invaluable gem of chastity. The fire of anguish at the heart caused by loss of chastity cannot be extinguished by mere tears. If you would be men, if you would save the honour and purity of helpless women, then don't be deceived by an inordinate love for this frail, ephemeral life; behave like men, or die. Do you commit suicide like this unhappy woman. If the 300 millions of India cannot redress this wrong, then such an ultimate end of their lives should be the best course for them. We earnestly pray to God that the wailings, curses and tears of Biran may not go for nothing. May the rulers and the ruled reap the fruits thereof, and may her spirit rest in peace.

SONAR BHARAT,  
Dec. 7th, 1907.

42. The *Sonar Bharat* [Howrah] of the 7th December has the following:—

M. Liakat Hossain's case.

Our readers will be glad to learn that the Maulvi has gained his release after having undergone a month's imprisonment. Mr. Kingsford, sad at this, wanted to try this Maulvi again. His wish was to come down on the Maulvi with his paws this time in the right style, but the High Court could not agree to that unreasonable request of his. Alas, Kingsford! For a man to be a Judge who hates the governed so!

BANKURA DARPAN,  
Dec. 8th, 1907.

Insufficiency of accommodation  
for the law-courts at Bankura.

43. The *Bankura Darpan* [Bankura] of the 8th December invites the attention of the Hon'ble Mr. Justice Geidt, who is now on tour in that district, to the inconvenience caused by the want of proper accommodation in the buildings in which the courts are held at Bankura, and asks him to get the long-proposed Civil Court buildings constructed without delay.

HITVARTA,  
Dec. 8th, 1907.

44. "The *Hitvarta* [Calcutta] of the 8th December also notices the subject, and makes almost the same comments upon the same as the *Marwari Bandhu* of the 5th December (see paragraph 23)."

The deplorable fate of the Sati.

DAILY HITAVADI,  
Dec. 10th, 1907.

45. The *Daily Hitavadi* [Calcutta] of the 10th December says that although the sentence of imprisonment which was passed on Maulvi Leakat Hossain by Mr. Kingsford, Chief Presidency Magistrate, Calcutta, has been annulled by the High Court, still the Maulvi will have to remain in *hajut* in connection with the

Maulvi Leakat Hossain.



case which is pending against him at Barisal. It would be better to make arrangements for keeping him in prison for the remaining few days of his life than to torment him in this manner by judicial trials. Such a step would at least save much trouble and expense to the Government.

46. Referring to the report that Mr. Kingsford is about to leave Calcutta for Muzaffarpur where he has been posted as District Judge, the *Sandhya* [Calcutta] of the 10th December writes:—

Mr. Kingsford, District Judge designate of Muzaffarpur.

Considering in what happy state the Kazi Shaheb has kept the citizens and how he has almost fried the bones in their bodies, so to speak, the sooner he takes his leave, the better for the citizens. Every one will be glad to make him

\*The allusion is to the practice of scaring away things of bad omen with the help of the winnowing fan.

take his leave to the accompaniment of the breeze caused by the winnowing fan.\* We have now become anxious for the people of Muzaffarpur.

SANDHYA,  
Dec. 10th, 1907.

47. The *Sandhya* [Calcutta] of the 10th December writes:—

Mr. Cargill's tactics for detaining Liakut Hossain in Jail.

The *Feringhi* asks us to respect the Government, though they are making such efforts to persecute Maulvi Liakut Hosain. The High Court has released Liakut, but Judge Cargill will not set him at liberty until he receives all the papers connected with his case. It has taken quite a long time for the orders of the High Court to reach Mr. Cargill, and now this wise Judge has put another obstacle in Liakut's way; so it is but sure that he will have to remain in Jail for a month more. Do you, *Feringhi*, wish us to respect the Government for all this? You may have many good qualities, but no nation can beat you in petty meanness. During the rule of the Nawabs all oppression used to be done openly, but under your Government it is being done under cover. Behind the screen of justice you are perpetrating any amount of despotism. Hurrah for your civilisation and for your Christianity!

SANDHYA,  
Dec. 10th, 1907.

#### (d)—Education.

48. The *Pallivasi* [Kalna] of the 20th November (received on 7th December 1907) condemns the system prevalent in the Burdwan Municipal School of imposing fines on the boys whenever they happen to be absent. Such punishments fall practically on the parents and not on the boys. The paper also states that the rule is relaxed in the case of rich people.

Fines imposed on absentees in the Burdwan Municipal school.

PALLIVASI,  
Nov. 20th, 1907.

49. The *Sanjivani* [Calcutta] of the 5th December notices that one by one the Government aid to all such schools in Backerganj, as received it, is being stopped. All know of the misfortunes of the Pirojpur School. The management of the Bhola School has been forced by the oppression of the Education Department to do without Government grant. The aid to the Banaripara School has been stopped before now. There remains the Goila School. The Secretary of the school, Babu Rajani Kanta Das, a noted loyalist, was called upon by Mr. Stapleton to promptly remove some of the Hindu members of the managing committee of the school to make room for Musalman members. Owing to the protests of the villagers, this could not be done, so the Government grant has been stopped. These High Schools have not so far generally received any pecuniary assistance from Musalmans.

Allegations against the Education Department in Backerganj.

SANJIVANI,  
Dec. 5th, 1907.

Mr. Stapleton has also been kind enough to stop the grant to a good many Middle English schools and *pathsalas* belonging to Hindus. It is said that it has become hard for a *pathsala* to get aid from Government, unless the institution belongs to a Musalman Pandit or is located in a Musalman's house. The Musalman Deputy Inspector who made this arrangement has since received extra-ordinary promotion. Mr. Stapleton has directed that schools which receive a Government aid, must have a large number of Musalman students on their rolls. Schools which have few Musalman pupils are threatened by him with abolition. Pandits are forced after finishing their work in the *pathsala* to go touting about for Musalman students. Musalmans now therefore decline to pay full fees. A number of Government-aided Madrasas has been started in this district, which



indicates apparently a desire on the part of Government not to teach English to the Musalmans.

Mr. Stapleton does not permit any large number of Hindu scholars to study free in any institution. He is pressing for a rise in the fees for Hindus in all schools. He declines to grant aid unless the fees are raised. A gentleman from Madaripur writes that Mr. Stapleton is requesting the authorities to get Hindu students expelled from the cheap Musalman schools of that place.

SANJIVANI,  
Dec. 5th, 1907.

50. The *Sanjivani* [Calcutta] of the 5th December writes that the Director of Public Instruction of Eastern Bengal and Assam has adopted the following means of circulating the Risley Educational Circular within his jurisdiction:—

Dated Shillong, the 20th September 1907.

From—H. SHARP, Esq., M.A., Director of Public Instruction,  
To—The Inspector of Schools, Dacca Division.

I have the honour to forward to you 20,000 copies of a translation of the Government of India (Home Department) letter No. 333, of 4th May 1907, for distribution to parents and guardians of the boys of the first six classes of the High schools of all kinds, whether situated at District head-quarters or not.

The distribution should be made from your office to the Head-master of High schools, with a request that the Head-master will see that a copy of it reaches the parents or guardian of each student of the highest six classes of his school.

Circular No. 47.

COPY (with spare copies of Government orders) forwarded to the Head-masters of—with the request that each Head-master will be good enough to see that a copy of the Government orders may reach the parents or guardian of each student of the higher six classes of his school. Each school should, as far as practicable, keep an adequate record of the distribution for the reference of Inspecting officers when on tour.

Dacca, the 20th October 1907.

H. E. STAPLETON.

SANJIVANI,  
Dec. 5th, 1907.

51. The example of the boys of the Silchar Government School who attended the local boycott celebration on the 7th August last in defiance of the orders of their Head-master and who have since been punished therefor, is commended by the *Sanjivani* [Calcutta] of the 5th December as one worthy of imitation by all Bengali lads. Every one has full liberty to decide what things he will and will not use. No one on earth is bound to obey a wrong order.

SANJIVANI,  
Dec. 5th, 1907.

52. A teacher of 12 years' experience, writing in the *Sanjivani* [Calcutta] of the 5th December, makes the following allegations in connexion with the Middle English Scholarship examination held in November last in the Hooghly Branch School centre. It appears that he had two boys of equal merit whom he wished to be permitted to appear at the examination. But the Deputy Inspector selected only one of the lads, and as for the other, he was asked by the Assistant Inspector of Schools to present himself in the examination hall on the day of the examination, and was told that he could be permitted to appear at the examination if there were any examinees found absent. On the day in question, two examinees were indeed absent, but the Superintendent in charge stated that the *padre* of the Serampore School had brought up two boys who had not been selected, and who must be given the vacant seats if trouble was to be avoided. Two lads had already been selected from the Ballabhpur School which thus sent in four of its lads to the scholarship examination. Has Government made any special rule permitting the Ballabhpur School to send in 3 or 4 students to the scholarship examination, where other schools can send in only one?

NAVASAKTI,  
Dec. 6th, 1907.

53. The *Navasakti* [Calcutta] of the 6th December congratulates the Punjab Arya Samaj and the Sikh community on their liberality in the cause of education. Like other provinces, the Punjab at first failed to appre-



ciate the evil effects of Western education and how under its influence the educated lost all manliness. The Risley circular is in operation in the Punjab with great rigour. It remains to be seen whether the Punjab now learns to welcome national education.

54. Referring to the recent order issued by the Punjab University prohibiting college and school students from joining any political meetings, the *Daily Hitavadi* [Calcutta] of the 7th December observes that it only remains to prohibit the pleaders and muktears from joining political meetings under the penalty of disbarment. But why has such "favour" been shown to the students by the Punjab University by enforcing the Risley Circular after such a long time? Is there any connection between this and the release of Lala Lajpat Rai and Sirdar Ajit Singh?

DAILY HITAVADI,  
Dec. 7th, 1907.

55. Referring to the punishment inflicted upon the students of the Silchar Government School for attending the boycott celebration meeting held at Silchar on the 7th August last, a correspondent of the *Navasakti* [Calcutta] of the 7th December says:—

NAVASAKTI,  
Dec. 7th, 1907.

Nobody has the right to interfere with individual liberty. The son of Babu Kamini Kumar Chanda, Pleader, a student of the above school, has shown commendable moral courage by refusing to accept the punishment and by leaving the school, and all students should imitate his example. If one does wrong, one should submit to punishment. It is better to remain without any education at all, than submit to such barbarous punishment.

56. A correspondent of the *Daily Hitavadi* [Calcutta] of the 10th December writes as follows:—

DAILY HITAVADI,  
Dec. 10th, 1907.

The Inspector of Schools, Dacca Division.

Like the officers of the Executive and Judicial Departments the officers of the Education Department also in Eastern Bengal and Assam are exhibiting signs of malice against Hindus, and are trying, like Lord Curzon and Sir B. Fuller, to foster disunion between Hindus and Musalmans. Mr. Stapleton, the Inspector of Schools, Dacca Division, whose dread of the cry of *Bande Mataram* is well known, had the audacity to ask Babu Aswini Kumar Dutta to give up politics.

The educated Hindus have made themselves eyesores to the authorities by their stubborn opposition to their unjust despotism. And Mr. Stapleton is trying to please his superiors by injuring the cause of the education of Hindus, and thus secure for himself a promotion in the service. He is trying to arouse in the minds of the Musalmans the same ill-feeling against Hindus as he himself bears against the latter. Had it really been his intention to do good to the Muhammadans, he would have earned nothing but praise from us. But it appears from his conduct that his real object is to jeopardise the education of Hindus.

In the Backergunge district all the schools situated in places where the Hindu population predominates, have been somehow or other deprived of their grant-in-aids. The high-handedness of Mr. Stapleton has obliged the authorities of the Bhola High School to throw up its aid. The Banaripara School has been deprived of its aid on the ground, it is said, that one of its students threw brick-bats at the boat of the District Magistrate. The Gaila school has lost its aid because its Secretary failed, owing to the want of educated Musalmans in the locality, to carry out an order from Mr. Stapleton to dismiss a number of Hindu members of the School Committee and appoint Musalmans in their place.

In the Dacca district Mr. Stapleton is putting great pressure on the owners of schools for compelling them to enhance the school fee of Hindu boys, to deprive Hindu boys of free studentships and half free-studentships and give these to Musalman boys.

Middle English, Middle Vernacular, Upper Primary and Lower Primary schools also are in the same plight. *Pathshalas* established in Hindu villages are being deprived of aids. *Pathshalas* situated in Musalman villages only are receiving aids. It is rumoured that Mr. Stapleton is going to establish a number of Madrasahs with the money which he will save by depriving schools in Hindu villages of their aids.



## (e)—Local Self-Government and Municipal Administration.

JASOHAR,  
Nov. 28th, 1907.

57. The *Jasohar* [Jessore] of the 28th November reports that cholera has been rife for about a month now in Narikelberia and its neighbourhood. At Sarsuna village a corpse has been lying unremoved for three or four days on the public street, half a mile off the police-station of Salikha.

JASOHAR,  
Nov. 28th, 1907.

58. The *Jasohar* [Jessore] of the 28th November writes that this year malaria and cholera are ruining different parts of Jessore. Government is indifferent. In a single small thana seventy deaths from fever alone occurred last week. Let the people now bestir themselves for their safety.

MANBHUM,  
Dec. 3rd, 1907.

59. The *Manbhum* [Purulia] of the 3rd December asks the Government to take prompt steps for preventing the threatened scarcity of water in Manbhum.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Dec. 5th, 1907.

60. There has been of late, writes the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th December, rather a frequency of accidents on the Calcutta tramways, and the carelessness of the tramway employees is alone responsible for this. Many of these men are very skilful in giving clever evidence, and they might as well pay a little more attention to their duties. It is not known if the authorities of the Tramways Company will care to take notice of the matter, but the Government should keep a sharp eye on it.

MIHIR-O-SUDHAKAR,  
Dec. 6th, 1907.

61. The *Mihir-o-Sudhakar* [Calcutta] of the 6th December says that, although 40 rupees was granted by the Satkhira Local Board, in the Khulna district, for the repair of a road in the Kazi Mahal village within the Debhatt Thana, the work could not be done owing to the neglect of the contractor, Babu Priya Nath Basu. The Local Board overseer also took no notice when written to.

BIRBHUM VARTA,  
Dec. 7th, 1907.

62. The *Birbhum Varta* [Birbhum] of the 7th December complains of the nuisance caused by dust at Suri on account of there being no arrangement for watering the roads.

SAMMILANI,  
Dec. 7th, 1907.

63. The *Sammilani* [Serampur] of the 7th December says that cholera is raging violently all over the province, especially in Midnapur, Burdwan, and Hooghly. The drought has prevented the draining of the waste water in the villages, and consequently it is all left to stagnate and stink and thereby cause epidemics. Even villages situated on the Hooghly are no longer free from cholera owing to the pollution of the river water by washings from septic tanks.

BANKURA DARPAN,  
Dec. 8th, 1907.

64. Though the Chairman of the Bankura Municipality, writes the *Bankura Darpan* [Bankura] of the 8th December, is very active in harassing the rate-payers with unnecessary and often groundless prosecutions, he is blind to the real wants of the people. The drains of the town are never cleaned and give out a fearful stench, and the roads are never watered. A quantity of dirty water is rotting in the drain in front of the shop of Madhav Chandra Bara, but as yet nothing has been done to have it cleaned. According to the law, the vehicle tax is imposed only on those carts, which either ply within the town or come there at least twice a week. There are many carts which come from remote villages and the tax is being levied upon them, though they do not come to Bankura so often as twice a week.

DAILY HITAVADI,  
Dec. 6th, 1907.

## (g)—Railways and Communications, including Canals and Irrigation.

65. The *Daily Hitavadi* [Calcutta] of the 6th December complains of the inconvenience caused to the public by timing the No. 27 Up-local train on the East Indian Railway to depart from Howrah at 8-1 P.M., instead of 8-26 P.M. as before, and also of there being no train between this and the one



that starts at 10-30 P.M. Consequently many traders who avail themselves of the No. 27 Up-train, have to close their shops very early and to lose in business thereby. The paper, therefore, asks the Company to run a train at 9 P.M.

66. The *Bangavasi* [Calcutta] of the 7th December holds that the occurrence of the recent accident at the canal junction station on the Eastern Bengal State Railway shows gross carelessness on the part of the Railway employes concerned, and that a stringent law is called for by this and certain other recent railway accidents.

BANGAVASI,  
Dec. 7th, 1907.

An accident on the Eastern Bengal State Railway.

67. The *Bangavasi* [Calcutta] of the 7th December writes that during the recent threatened strike on the Assam-Bengal Railway the Bengali employes remained loyal. This has been officially admitted, and yet the Bengalis remain the most ill-paid class of Railway employes. Are things so anywhere else on earth?

BANGAVASI,  
Dec. 7th, 1907.

The Bengali employes of the Assam-Bengal Railway.

68. The *Bangavasi* [Calcutta] of the 7th December holds that the East Indian Railway strike was brought to an end from political motives. Europeans realised the impolicy of making their enemies laugh at the spectacle of quarrels amongst themselves. The real dispute may not have been settled, but a show only of the restoration of peace has been made.

BANGAVASI,  
Dec. 7th, 1907.

69. The *Sandhya* [Calcutta] of the 7th December deprecates the Circular which Mr. Dring has issued to the East Indian Railway strikers after the strike ended, and writes that if this Circular is acted up to, there is absolutely no chance of a settlement of the dispute. The strikers now declare that they will continue on duty so long as the rules make it necessary for them to do so and then withdraw from the Company's service.

SANDHYA,  
Dec. 7th, 1907.

Mr. Dring's Circular.

70. The *Daily Hitavadi* [Calcutta] of the 8th December says that the native employes on the East Indian Railway are contemplating to go on strike. They complain that the authorities have done nothing towards removing the grievances which made them strike work last year and which the authorities promised to remove. The officers of the Loco Department have also promised to join the native officers when they go on strike. Considering the gravity of the injustice which the native officers are suffering from, it would be no wonder if they should go on strike. The nasty and unhealthy quarters which have been assigned to them are indeed revolting to think of. It is melancholy to think that Mr. Dring should have failed, after assuming office as Agent to the East Indian Railway Company, to satisfy either the Railway officers or the public and to remove their complaints.

DAILY HITAVADI,  
Dec. 8th, 1907.

Another strike apprehended on the East Indian Railway.

71. Referring to the dismissal of Moore and Fazluddin, the accused in the Rawalpindi outrage case, by the Railway authorities, the *Daily Hitavadi* [Calcutta] of the 9th December says that it is some consolation that the Railway authorities have done what they could in the matter, although those whose business it was to protect the chastity of females failed to do their duty. If now people show discontent at this, they will be prosecuted for sedition. Such, indeed, is the justice of the English.

DAILY HITAVADI,  
Dec. 9th, 1907.

Dismissal of the accused in the Rawalpindi outrage case by the Railway authorities.

72. The *Daily Hitavadi* [Calcutta] of the 9th December says that Mr. Dring's curious circular is likely to renew the strike which has just ended. It was not because they could not hold out that the strikers rejoined their duties, but because the Conciliatory Board promised to redress their grievances. If the strike is renewed, the inconvenience of the public may be better imagined than described. Government should now intervene and settle the disputes.

DAILY HITAVADI,  
Dec. 9th, 1907.

The recent East Indian Railway strike

73. The *Daily Hitavadi* [Calcutta] of the 10th December says that the prayer of the East Indian Railway strikers to remove Mr. Apcar from the Board of Conciliation is perfectly reasonable, and praises Mr. Dring for having re-appointed a number of dismissed Indian employes,—a step which he ought to have taken last year.

DAILY HITAVADI,  
Dec. 10th, 1907.

The East Indian Railway strike.



(h)—General.

JASOHAR,  
Nov. 28th, 1907.

74. The *Jasohar* [Jessore] of the 28th November writes:—

"A disgrace to English rule."

India from one end to the other, is echoing and re-echoing to the wails of the famine-stricken multitude: the land is about to be converted into a hideous cremation-ground. Government thinks its duty ended when it has cast two handfuls of food into the mouths of its famine-stricken subjects reduced to mere skeletons. But is any remedy being adopted for destroying the policy which is at the root of this widespread famine? Who, after witnessing these sights, will say that the English are bringing strength to India? The fact is that India is gradually becoming weaker.

MANBHUM,  
Dec. 3rd, 1907.

75. The *Manbhum* [Purulia] of the 3rd December complains of the inconvenience caused to the public owing to the number of post-offices in that district being quite insufficient for its area, population and commerce. The

Complaints against the Postal Department in Manbhum.

Postal service in the district is very irregular, and many of the subscribers to this paper do not get their newspapers in time. Postal peons, again, do their work very carelessly, and instead of taking newspapers direct to the addressees, they often send them through people who may belong to the same villages as the addressees. The paper further alleges that the Superintendent of Post-offices in that division delegates all his duties to his head-clerk, and does nothing himself.

SANJIVANI,  
Dec. 5th, 1907.

76. The *Sanjivani* [Calcutta] of the 5th December writes that Mr. B. De is

Mr. B. De, Officiating Commissioner of Burdwan Division.

a man of rare excellence of character and efficiency, but he does not know how to flatter. If merit is to be rewarded, he should at once be appointed a

permanent Commissioner of Division.

SANJIVANI,  
Dec. 5th, 1907.

77. Referring to the statement that Mr. Haldane is attempting to saddle

Mr. Haldane and India's military charges.

India with an extra charge of three crores for the up-keep of British troops, the *Sanjivani* [Calcutta] of the 5th December writes that there is no doubt

that this attempt will succeed.

DAILY HITAVADI,  
Dec. 6th, 1907.

78. Referring to the hope entertained by the Government of India that

Increase in land revenue.

the amount of land revenue realised during the present year will be larger than it was in previous years, the *Daily Hitavadi* [Calcutta] of the 6th December writes, that it is needless to say that in spite of famine the officials are realising the land-tax quite rigorously, or else how could there be an increase in the revenue this year?

DAILY HITAVADI,  
Dec. 6th, 1907.

79. The *Daily Hitavadi* [Calcutta] of the 6th December thinks that the

Proposed separation of judicial and executive functions.

officials are taking such an extraordinarily long time in deciding about the proposal for the separation of judicial and executive functions, because

they know full well that the scheme, if carried out, will narrow the scope for their despotism.

HITAVADI,  
Dec. 6th, 1907.

80. The *Hitavadi* [Calcutta] of the 6th December writes:—

Whipping in India.

However they may show their adherence to civilised ways in England or in Europe, the English do not think it at all wrong to behave barbarously in this country. It is for this reason that the English rulers have not abolished whipping in India, although in other parts of the civilised world such a practice does not obtain. Not that the British rulers in India take the Indians for barbarians, but that they think it of the first importance to keep the people always under control, so that they may preserve their powers intact. Thus we find that in spite of all the agitation against the whipping of tender boys, Government could only issue directions as to certain discretions to be observed when whipping is to be administered, but could not abolish it altogether.

PRATIKAR,  
Dec. 6th, 1907.

81. Considering that most of the clerks working in Government offices

Grain allowances for clerks in Government service.

have to spend their whole lives in the service, and receive but scanty salaries which are seldom increased, the *Pratihar* [Berhampur] of the 6th



December asks the Government to grant special grain allowances to men drawing salaries of Rs. 50 and less.

82. The *Pratihar* [Berhampur] of the 6th December considers the rumour about Mr. Morley's sanctioning the separation of Judicial and Executive functions as giving rise to a fresh hope in the minds of the people, and is anxious to see whether it will prove to be true or not.

PRATIHAR,  
Dec. 6th, 1907.

83. The *Samay* [Calcutta] of the 6th December says that Mr. Cargill, the District Judge of Backergunge, who some time ago dismissed Babu Baikanta Chandra Basu from Government service on the ground that his son sold portraits of leaders of the *Swadeshi* movement, has, in a subsequent interview with Baikanta Baba, called him ungrateful to his salt and said that in Afghanistan an offender like him would have been hanged. In fact, the Indians cannot be more ungrateful to their salt than those who eat the salt of India and yet are blind to her interest.

SAMAY,  
Dec. 6th, 1907.

84. Referring to the repressive measures taken by the Russian Government against the Press in that country, and the likelihood of similar steps being taken by the Government of India, the *Soltan* [Calcutta] of the 6th December says that a country can never be governed with oppression and injustice, which are the first signs of the approaching fall of a régime. The paper advises the generous British Government to rule the country with an eye to the future, and thus to contribute to its welfare.

SOLTAN,  
Dec. 6th, 1907.

85. The *Bangavasi* [Calcutta] of the 7th December exhorts Sir A. Fraser to see with his own eyes the condition of at least one village in Orissa and not merely to trust to the reports of chaukidars.

BANGAVASI,  
Dec. 7th, 1907.

86. *Re. M. Haffkine's re-instatement in Government employ the Bangavasi* [Calcutta] of the 7th December writes:—  
The natives of India have no right now to point out that for petty faults, native Government servants, not to speak of Native Princes and Zemindars, have often to go into perpetual retirement. For they have no right to compare the governing race with the governed. That is not possible in these latter days of British rule.

BANGAVASI,  
Dec. 7th, 1907.

87. The *Bangavasi* [Calcutta] of the 7th December writes that considering the credit with which Mr. B. De. has served as a Magistrate, he would surely have been a Commissioner of Division by this time, but for the fact that he is a native.

BANGAVASI,  
Dec. 7th, 1907.

88. The *Bangavasi* [Calcutta] of the 7th December writes how one eminent witness before the Decentralisation Commission gave evidence that many Government officials now-a-days were greatly wanting in courtesy and patience, and then proceeds:—

BANGAVASI,  
Dec. 7th, 1907.

As a result of the labours of this Commission, steps will be taken in proper time, so that the entire power of ruling the people may not remain vested in Magistrates, Judges, &c. The sequel will show how it will be.

89. In reporting how the annual income from the Post Office of India is yearly rising, the *Bangavasi* [Calcutta] of the 7th December writes:—

BANGAVASI,  
Dec. 7th, 1907.

And yet the Post Office officials are becoming more miserly every year. Commission on the private sale of stamps is no longer allowed. To the lot of those whose country supports this big concern fall only humiliation and hunger.

90. With reference to the statement that trouble is brewing amongst the Telegraph signallers, the *Bangavasi* [Calcutta] of the 7th December writes that occasionally various reports reach it of the inconveniences which the Government signallers at the Calcutta Telegraph Office labour under.

BANGAVASI,  
Dec. 7th, 1907.



BANGAVASI,  
Dec. 7th, 1907.

91. The *Bangavasi* [Calcutta] of the 7th December does not expect much of good to result from the separation of the Judicial and Executive functions, which, the *Statesman* says, Mr. Morley has now sanctioned for certain districts. One Magistrate will tie the victim to the sacrificial post, and the other will hold the scimitar. A mere change of hands will not imply much to men who wield such immense powers. Justice can only be looked for, when the exercise of authority is combined with righteousness. How little prospect of that is there, considering what the present ways of the officials are!

BANGAVASI,  
Dec. 7th, 1907.

92. Mr. Morley's recent reply to the appeal of the Indian Humanitarian League against the practice of vivisection in this country is reported by the *Bangavasi* [Calcutta] of the 7th December as giving a good sample of the civilisation of which the English boast. Deeds which are known to be cruel by the most barbarous cannot be stopped at once by them and are held to be legal.

BASUMATI,  
Dec. 7th, 1907.

93. The *Basumati* [Calcutta] of the 7th December suggests that the time has now come when Mr. De should be made a *pucca* Commissioner of Division. He is an officer who has grown grey in the civil service and his European contemporaries now fill high offices. He is still where he is only because his skin is black.

BHARAT MITRA,  
Dec. 7th, 1907.

94. "Referring to the recent tour of Sir Andrew Fraser in Orissa to inquire into the material condition of the people as affected by the dire famine prevailing in that province, the *Bharat Mitra* [Calcutta] of the 7th December considers it highly advisable for His Honour to look into the state of things himself instead of relying upon the reports of the District Officers who had been concealing the matter to him, until there port of the *Statesman's* correspondent made a full disclosure of the same."

BIHAR BANDHU,  
Dec. 7th, 1907.

95. "Referring to the Labour Commission, the *Bihar Bandhu* [Bankipore] of the 7th December ironically says:—  
Factory Labour Commission.  
A commission of sympathetic English gentlemen who have their homes far beyond the seven oceans has for some time been working in Bombay, having for its object to enquire as to how labour is exacted from the native coolies employed in the Indian factories, and to subsequently arrange how many hours a day it would be reasonable to make them work thereat."

HOWRAH HITAIISHI,  
Dec. 7th, 1907.

96. The *Howrah Hitaiishi* [Howrah] of the 7th December recommends that Mr. B. De, now officiating as Commissioner of the Burdwan Division in the place of the late Mr. Bernard, should be confirmed in that post. If Mr. De loses his chance, it must be said that he suffers for his crime of colour. His Honour Sir Andrew Fraser will not, it is to be hoped, allow an injustice to be done in this instance.

HOWRAH HITAIISHI,  
Dec. 7th, 1907.

97. Referring to the Excise Commission now holding its sittings, the *Howrah Hitaiishi* [Howrah] of the 7th December writes:—  
The Excise Commission.

We fail to comprehend the object of the Commission. To the Hindu as well as to the Mahomedan, liquor is an abomination. If, now, the rulers themselves be the dealers in spirituous liquors and continually try to get increased incomes, how can their Hindu and Mahomedan subjects regard them as *dharmavatars* (incarnations of justice)? None perhaps among the Hindu and Mahomedan rulers of India ever showed themselves capable of such meanness. There is a saying that "the thief would not listen to words of religion," and it is not to be expected that the English will abandon such a lucrative trade and such a large monopoly at hearing a few words of piety. We must hold the rulers themselves solely responsible for the evil of drink. It is they that import spirituous liquor and grant licenses. They can from the account books in their possession easily ascertain the facts in connection with the sale of liquor, and can, if they will, reduce the sale of liquor. There is no necessity therefore for such a Commission of Enquiry



with all its useless paraphernalia. We have seen many Commissions in our time and have seen what have been their results, and we await the outcome of this latest Commission.

98. The *Howrah Hitaishi* [Howrah] of the 7th December writes:—

HOWRAH HITAIISHI,  
Dec. 7th, 1907.

Whipping and the Bengal Government.

Although whipping as a punishment has been abolished in all civilised countries, it still obtains in India. Recently some Magistrates, more like brutes in their nature than men, have made use of this barbarous punishment as one of the means of crushing the *Swadeshi* spirit. The Bengal Government has admitted the injustice of the whipping that was administered to Susil Kumar, a lad of 15. As Mr. Kingsford has been rewarded with a substantial increment to his pay, and that with retrospective effect, for his services, the people may be pardoned if they think that Government's disapproval of his acts as a Magistrate means nothing.

Government allows whipping as a punishment to remain as it is; it is only trying to mitigate its severity in the case of boys. This show of favour has made many people to laugh. We ask, why has not provision been made to inflict whipping on the back of unscrupulous *huz'urs* like Mr. Kingsford who presume to disregard the Government orders? We know it for a fact that Mr. Kingsford and some other fiendish creatures of his stamp, have not only gone scot-free, but have actually been rewarded for cruelly flogging tender boys. We are unable to admire the official favour that has been shown in mitigating the severity of whipping if adequate provision is not made to punish those who disobey Government orders. The fact is, whipping must be abolished, or the evils arising therefrom will not be remedied.

99. "The *Hitvarta* [Calcutta] of the 8th December writes:—

HITVARTA,  
Dec. 8th, 1907.

The forecast of the next Budget. Of course, we are to a certain extent able to ascertain what the Government Budget for the next year would be, hearing that, notwithstanding this wholesale famine in India, a good surplus will accrue to the Government treasury this year. Over and above the increase in the income from the Railway systems and the opium manufacture, there will probably be an increase in the income from the land revenue also. And the latter has of course caused us much pain to hear, seeing how severely has Government been proceeding in the collection of land revenue in face of such a dire famine and scarcity of food-stuffs in the country. How else can the Government account for the probable increase in the revenue collection?"

100. Referring to the appointment of a successor to Mr. Kingsford,

DAILY HITAVADI,  
Dec. 9th, 1907.

The Chief Presidency Magistrateship of Calcutta.

Chief Presidency Magistrate, the *Daily Hitavadi* [Calcutta] of the 9th December says that the bitter experience of the past has convinced it that no Civilian should be imported from the mufassal to fill the post of the Calcutta Presidency Magistrate. An experienced Barrister should be given preference for the reason that Civilians as a rule are, and must necessarily be, too much under the influence of the police. In a city like Calcutta the Chief Presidency Magistrate should not be a person who is a puppet in the hands of the police.

101. The *Daily Hitavadi* [Calcutta] of the 10th December says that most

DAILY HITAVADI,  
Dec. 10th, 1907.

A strike apprehended in the Telegraph Department.

probably there will very soon be a strike in the Telegraph Department if the grievances of signallers are not speedily removed. Government should be careful while there is yet time.

102. Referring to the posting of two Magistrates at Barisal and at

DAILY HITAVADI,  
Dec. 11th, 1907.

Posting of two Magistrates at Barisal and at Mymensingh.

Mymensingh, the *Daily Hitavadi* [Calcutta] of the 11th December says that the Government have done so because it is in these places that the *swadeshi* has got a firm hold. From the report published in the *Charumiir* (of Mymensingh) it appears that Mr. Clarke, one of the two Magistrates of Mymensingh, seldom comes to court, and he is supposed to be busy ascertaining the ideas and opinions of the public. There is a confidential clerk who helps him in this work. And this is the way in which the Government are frittering away the public money. It is surely needless to tell them that if they want to repress the constitutional agitation of the people by unjust means like these, their efforts are bound to be unsuccessful.



MANBHUM,  
Dec. 10th, 1907.

103. In a letter to the *Manbhum* [Purulia] of the 10th December, Krishna Achariar of Bero (in Manbhum) writes that the Sub-Registrar of Raghunathpur (in Manbhum) refuses to register all deeds that are filed in his office after 11-30 A.M., although the notice outside the office-room says that the latest time for presenting deeds for registration is 2 P.M. The writer took a deed to the Sub-Registrar on the 22nd November, but he was sent away though he had reached the office long before 12 o'clock. A woman was also similarly treated for having failed to appear before 11-30 A.M. The writer has many complaints to make against the Sub-Registrar, which he will publish if that officer does not mend his ways.

NIHAR,  
Dec. 10th, 1907.

104. The *Nihar* [Contai] of the 10th December thanks Sir John Hewett for having promised to move the Supreme Government for an abolition of the Chowkidari Tax in the United Provinces and asks Sir Andrew Fraser to do the same in Bengal. Even if the tax cannot be abolished at once, a suspension of it during the famine will be a great boon to the people, and will be specially welcome to the people of Contai whose condition is much worse than that of the men of other places.

DAILY HITAVADI,  
Dec. 11th, 1907.

105. Considering that even the most oppressive villain has no lack of friends, well-wishers and admirers, writes the *Daily Hitavadi* [Calcutta] of the 11th December, it is not strange that Sir Andrew Fraser, the representative of the English (sovereign) in Bengal, should have his own friends, well-wishers and admirers as well. The term of Sir Andrew's administration will soon be over, and in a few months more he will be lost in darkness in England. His noble-minded admirers, however, are not prepared to suffer the pangs of a parting from a boon friend like him. Hence the other day some gentlemen of Patna held a meeting at the Anandbagh gardens of Rai Radha Krishna Bahadur, and on behalf of the public of Patna sent up a petition to the Secretary of State for India praying that an accomplished Lieutenant-Governor like Sir Andrew Fraser might be retained on the throne of this province for some time more, so that the earth might yield crops in plenty, the clouds might pour forth showers, disease and sorrow might disappear (from the land), and Bengal might become like Heaven itself. The glory which the *ex-vice*roy Lord Curzon left behind him during his period of extension will remain so long as the sun and the moon exist. An extension of the term of his administration would enable Sir Andrew to leave a similar glory when he goes away. Let us see what the Secretary of State for India decides about the piteous appeal of the men of Patna.

### III.—LEGISLATION.

JASOHAR,  
Nov. 28th, 1907.

106. *Re* the appointment of the Maharaja of Burdwan to the Bengal Legislative Council, the *Jahsoar* [Jessore] of the 28th November writes that the officials evidently think that the good government of the country would be facilitated by their taking into their councils men who seek titles and glory and who are accustomed to echo what the officials say. It is enough to move the laughter even of boys.

SOLTAN,  
Dec. 6th, 1907.

107. The *Soltan* [Calcutta] of the 6th December writes that the nomination of Nawab Syed Mahammad of Madras as a Member of the Imperial Legislative Council has given satisfaction to both Hindus and Mahammadans.

BIHAR BANDHU,  
Dec. 7th, 1907.

108. "They will hardly be able, says the *Bihar Bandhu* [Bankipore] of the 7th December, to see their object realized who hoped to put down the *swadeshi* agitation by inaugurating the Seditious Meetings Act. Now, that a change has come over India, it is a mistake to think of stamping out the movement by repressive measures. The greater the zeal on the part of the executive to suppress the agitation, the more is it getting secure in its foundation."



## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

109. The *Pallivasi* [Kalna] of the 20th November (received on 7th December 1907) asks the Government to stop the free export of grains from India for at least two

PALLIVASI,  
Nov. 20th, 1907.

*Famine and its cure.* years, and by this means to save the people from the tight grip of famine. The people of Europe and America are far richer than Indians, and hence they can well afford to buy their food-stuff from India and to think it cheap at any price. There is, therefore, no chance of the Indians competing with them in the market, and as a result India is becoming poorer day by day. The Government should also fix a limit to the prices of grains in India.

All the present agitation for *swadeshi* and *swaraj* have their origin in the chronic poverty of the people. No Indian takes part in such agitations with the motive of driving away the English from the country. Finding that all their prayers to the Government for saving them from starvation have been in vain, the people are now trying to establish self-government in India as it exists in the Colonies. It is a pity, however, that after ruling the country for a century and a half Englishmen have not yet been able to understand the people's character. Give the Indians back the plenty they had before—and their wealth lay in cows and grain and not in golden sovereigns—and they will never agitate for anything.

110. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th December says that famine of a very severe nature is sure to rage all over India within a short time. The Government, however, will not come forward to save the people even if thousands of them die of starvation, though of course they are morally and legally bound to do so. They never lack in liberality when they have to spend millions over a quite unnecessary and huge military establishment. The people should, therefore, help themselves instead of uselessly praying to Government for aid.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA.  
Dec. 5th, 1907.

111. The *Hitavadi* [Calcutta] of the 6th December publishes an account of the Orissa famine, in which the following occurs:—

HITAVADI,  
Dec. 6th, 1907.

*The Orissa famine.* Private relief parties have collected Rs. 10,000, which amount is being spent on relief work with great care. The young Raja of Kanika has been doing very useful work in relieving his distressed subjects. His example deserves to be imitated by all monied men. The Raja has spent Rs. 65,000 in giving aid to his subjects. The Raja of Madhupur has shown great sympathy for his subjects, and has given all his stored grains for the relief of his famished subjects. About 1,000 of the famine stricken have left their homes and have gone to Lower Bengal. But many other would prefer death to leaving their ancestral homes.

112. The *Basumati* [Calcutta] of the 7th December expresses pleasure that Government has sanctioned remissions of revenue and *takavi* advances in different Provinces, in view of the gloomy agricultural outlook, and hopes that it will see that these measures of concession do really benefit those whom they are intended to benefit, and are not turned to the use of a third party, as has been the experience in certain past famines.

BASUMATI,  
Dec. 7th, 1907.

113. "The *Bihar Bandhu* [Bankipore] of the 7th December reports that famine has now fully established itself throughout Bihar, and the masses there are yearning for a handful of grain to keep body and soul together. The people of Chapra, Gaya and Shahabad are the worse for the calamity. And several sympathetic District and Subdivisional Officers, such as the Deputy Commissioner of Palamau and the Subdivisional Magistrate of Bhabhua, are doing their best to relieve the starving population. It is not yet known, says the paper, what the executive in other districts of the Province are doing in this direction."

BIHAR BANDHU,  
Dec. 7th, 1907.

114. Considering the great distress caused by the famine, the *Birbhum Varta* [Birbhum] of the 7th December asks the Government to remit all taxes for this year.

BIRBHUM VARTA,  
Dec. 7th, 1907.

115. In a leader on the famine in India the *Sammilani* (Serampur) of the 7th December has the following:—

SAMMILANI,  
Dec. 7th, 1907.

*Famine and remission of taxes.* It cannot be said that famines in India are due to there being very few rivers in the country. For there never was a larger number of rivers in India

*How famines can be prevented in India.*



than there are now, and yet famines were not so frequent in the old times. As Mr. H. P. Mallet, a retired civilian, said in the "Salisbury and Winchester Journal" in 1878, before the advent of the British rule in India, even the smallest hamlet used to have a good stock of grains. But the facilities for transport afforded by public roads and railways have caused all the food-stuff to be carried away from these places. The result is, that as soon as the crops happen to be destroyed the people have nothing to fall back upon and die of starvation and of the maladies that follow close upon its heels. And what do the officials do? They sit snug in their arm-chairs until they see thousands of Indians dying all round. And then—perhaps a commission is appointed and the distress of the people is, as Lord Curzon very aptly puts it, "met with a sigh, dismissed with a shudder."

The officials ascribe the frequency of famines to the improvidence of the people. But, to quote Mr. S. H. Crosthwaite, how can the Indian be called thriftless when out of an average monthly income of Rs. 10 he saves Rs. 30 every six months? The cause of his poverty is to be found in the imposition of money tax which was established by the English. In the old times the cultivator used to pay his taxes in kind, and the taxes used to be remitted whenever there was a famine. But as soon as they were made to pay their taxes in money, they had to borrow from bankers and have been in a state of perennial indebtedness ever since. This, coupled with free trade which is carrying away all the grains from the country, is the root of all the misery of the Indian people. It is, therefore, absolutely necessary that the Government should keep free trade in abeyance at least for a time, so as to enable the people to lay by a stock in order to relieve themselves of the distress caused by the famine.

BANKURA DARPAN,  
Dec. 8th, 1907.

116. Babu Gatigobinda Shahu, a correspondent to the *Bankura Darpan* [Bankura] of the 8th December, thanks the District Magistrate for having promised *taccavi* loans

Famine relief in Bankura.

for making tanks and *bunds* in connection with famine relief. This will no doubt be a great help to labourers, but people belonging to the middle class will be left out. These men will not be able to work as coolies, and it is hoped that the kind-hearted Magistrate will do something for them. It will be a great boon to the public if, as the Magistrate has promised, repairs are done to the Bhagwan *Bund*, the Desh *Bund*, and the Bans canal. The writer asks the Magistrate to take prompt steps for relieving the famine at Saintara, Neturpur, Goralangra, Khaluimura, Krishnapur, Narainpur, Panchbera, Sidi, Gopalpur, Kejolkura, Kamardiha, Belbani, Susunia, Dubrajpur, Anarha, Kargali, Darhpara, Kendopara, Gunrepara, Gangnala, Khoyerpahari, and Garora in the district of Bankura.

BANKURA DARPAN,  
Dec. 8th, 1907.

*Taccavi* loans for preventing  
famine in Bankura.

117. The *Bankura Darpan* [Bankura] of the 8th December asks the Government to grant *taccavi* loans to the people of Bankura for the purpose of excavating tanks and carrying out improvements in agriculture. There is every chance of famine breaking out in the district, and this together with a scarcity of water-supply will cause great distress to the people.

DAILY HITAVADI,  
Dec 9th, 1907.

118. The *Daily Hitavadi* [Calcutta] of the 9th December writes:—

The impending famine through-  
out India.

The condition of the crops in Eastern Bengal, as set forth in the official gazette of the 3rd December last, is alarming. Considering the high prices ruling in East Bengal, at the present time when the crops are in season, famine conditions must prevail there a short time after. The fact is notorious that Government never comes forward to relieve the distressed till the people begin actually to die of starvation. This is due to the fault of the local officers who conceal the real condition of the people in order to be in the good graces of the Government. We therefore cannot place much faith in the official report that there is no apprehension of famine in Eastern Bengal and Assam.

The writer then quotes from official reports the condition of the crops all over India and observes:—

How is it that every year there should be famine in India? All the pestilence and sickness in the country are due to this one cause. If things go on in this fashion, the future of India must then be gloomy in the extreme. The abject poverty of the people must first be combated before there can be any hope for the country. What Government spends to save lives is far from



being enough. We believe that the greater part of the money is misappropriated by the men under Government. It is idle to hope for anything from Government or to speculate about what Government may be doing. We must solve the poverty problem, and the *Swadeshi* movement must be our sheet-anchor.

119. "The fact of the Agent to the Governor of Kathiawar visiting the various famine-stricken areas in his jurisdiction to examine the state of things for himself, reminds the *Hindi Bangavasi* [Calcutta] of the 9th December of Sir Andrew Fraser's tour in Orissa to inquire into the condition of the Province as affected by famine. But it is very likely, says the paper, that the Lieutenant-Governor will be content with what he would be able to know at the head-quarters from the report of the chaukidars. Cannot His Honour visit even one or two villages to look into the state of things for himself?"

HINDI BANGAVASI,  
Dec. 9th, 1907.

120. A correspondent to the *Nihar* [Contai] of the 10th December asks the Government to remit the chaukidari and other taxes in the villages within the jurisdiction of the Ramnagar thana where famine has broken out and many people are starving.

NIHAR,  
Dec. 10th, 1907.

121. Considering that famine is raging violently all over India and that the amount the Government proposes to spend for famine-relief will not be enough, the *Nihar* [Contai] of the 10th December asks the people to help themselves.

NIHAR,  
Dec. 10th, 1907.

122. The *Daily Hitavadi* [Calcutta] of the 11th December publishes an account of the famine in the Punjab and in the United Provinces, where nearly all the crops have been destroyed by drought and prices of food-stuffs have gone up excessively high. But still the Government complains the paper, would persist in allowing free trade in the country. If the starving Indians are at all to be saved, the export of grains must be stopped at once. This, in fact, is what is done during famines in all the countries in the world except India, which is ruled by the British.

DAILY HITAVADI,  
Dec. 11th, 1907.

#### VI.—MISCELLANEOUS.

123. The *Jasohar* (Jessore) of the 28th November holds the different conditions on which Government has granted loans respectively to the Nawab of Dacca and the Maharani of Ajodhya to indicate partiality on its part—a partiality for which it is fast losing the trust and attachment of its subjects.

JASOHAR,  
Nov. 28th, 1907.

124. The *Jasohar* (Jessore) of the 28th November points out how Mr. Amir Ali in his article on the situation in India in the latest number of the *Nineteenth Century and After* has shown that in this country intellect more than wealth has always come in for the largest share of popular respect and influence, and asks if Government will take heed of this fact in connexion with its projected reforms?

JASOHAR,  
Nov. 28th, 1907.

125. The *Jasohar* [Jessore] of the 28th November calls Sir Charles Elliott a man untrue to his salt, because Sir Charles has recently declared the Bengalis to be at the root of the present unrest in India and then proceeds:—

JASOHAR,  
Nov. 28th, 1907.

We know that the more we grow in strength, the more will you get jealous of us.

126. The *Jasohar* [Jessore] of the 28th November expresses pleasure at the fact that the proprietor of the Lohagara Bazar in Narail have vowed no more to bring *bilati* things into their bazars, and the paper also notes that *bilati* salt is now no longer seen anywhere in that part of the country.

JASOHAR,  
Nov. 28th, 1907.

127. The *Jasohar* [Jessore] of the 28th November gives a specific case of how a local Marwari dealer in piece-goods tried to pass off a *belati* article as a *swadeshi* one, and writes that this case is an example of a frequent trick practised by these

JASOHAR,  
Nov. 28th, 1907.



Marwaris, and the Bengalis by way of retaliation should boycott the Marwari shop-keepers.

JASOHAR,  
Nov. 28th, 1907.

128. The following is taken from an article in the *Jasohar* [Jessore] of the 28th November.—

Destroy (them), destroy (them), destroy the Extremists outright—this secret counsel is being wired from across the sea into the ears of the authorities of every Division, and it is impossible that the object of the worshippers of this creed will be successful.

"Will you bring about their destruction? Impossible!"

Who will stem the flow of the river running down from the mountain top? Who has the power to do so? The boyish speech which Mr. Morley, at an unseen indication from Providence, has delivered at Arbroath has shaken the Moderates out of their torpor, and Moderates and Extremists all are now one. The idea of breaking the backbone of this rising national life is ridiculous.

The severe policy of oppression to the accompaniment of which you (English) are now wielding the rod of states is calling into existence not in Bengal only, but all over India, an endless number of workers. In the sphere of action will you know what flame lies hid under what ashes. It is an insane conception to expect that the chaining, with the iron chains of the prison, of one or two individuals will restore the calmness of the sea of the populace. The Boers had heroes in their country; neither is Mother India devoid of Kshatriyas. A policy of oppression will revive the Kshatriya (military) power (in the land). The day is coming when the same Extremists, whom you are bent on destroying, will gloriously try conclusions with you. They are not insignificant, whom in your pride and self interest, you think to be so. Their destruction is an impossibility; rather in an attempt to square accounts with them, it is you who are likely to be destroyed.

People have understood wherein your strength lies. Everybody knows that your state policy is tied to the same thread as your commercial policy. Even boys know that it is the foreign marchants who take away mountain-loads of our corn across the seas and create famines. And as for your courts of justice, even five-year-old children amongst us discuss them. The little which remained (to be exposed about them) has been brought out the more because of the *Swadeshi* agitation.

The tears of the virtuous woman, the wails of the stricken, the cries of the hungry, partiality in the dispensation of justice, the exaltation of unrighteousness, affording support to the wicked and punishing the good, promotion of the oppressor (*lit.* of oppression) have created a new strength in every heart. The strong blast of the *Swadeshi* agitation has taken off the cloak of liberality which hitherto used to cover the blood-stained and naked form of the policy of drain. Whoever sees that naked form becomes all ablaze with hate and anger. Thousands upon thousands, lakhs upon lakhs, crores upon crores of lives are converging (into a focus) to inaugurate a new era. The famine, the plague and the policy of repression will assist, rather than thwart in the least degree, the (coming of) that desired new area.

A clash of mutual interests has come about,—you have been touched at a tender part, and this we have come clearly to realise. Further, it no longer remains in the least degree for us to understand that a commercial fight between you and us is inevitable. It is impossible—it is impossible, that with threats of the prison, of hanging, of banishment, of (incarceration) in forts, of guns and of soldiers you will rob this immense collection of humanity of its rights, and after ruling them as (so many) lifeless beings, bring about their destruction.

JASOHAR,  
Nov. 28th, 1907.

129. The *Jasohar* [Jessore] of the 28th November says that the present

The present situation.

time and the present condition of the country are very hopeful. The Indians have awakened and realised their position. Let the educated Indian community be prepared and prepare themselves, and the whole country will be at their back.

JASOHAR,  
Nov. 28th, 1907.

130. The *Jasohar* [Jessore] of the 28th November says that last year the vigorous efforts of the *Swadeshists* in the Backergunge district to give relief to the sufferers from famine in it, inalienably cemented the good feeling between the Hindu and Musalman inhabitants of the district,

Famine-relief promoting good feeling between Hindus and Musalmans.



and urges all Indians to follow the example of the Backergunge people in the all-India famine of this year.

131. While glad to find the *Swadeshi* making a steady progress in the country, the *Manbhumi* [Purulia] of the 3rd December cannot understand why many officials are

*Swadeshi* and the officials.

MANBHUM,  
Dec. 3rd, 1907.

against the movement though the Government are not so. There is nothing wrong in a people to try to promote their own commerce and industries wherein lies the secret of the greatness of all nations. It is Englishmen themselves who have set a noble example of this before the Indians, and now they want to thwart the Indians simply because the *Swadeshi* is doing harm to English trade. All the misery of India is due to her rulers being themselves traders; and that is why they are impoverishing the country by making the people luxurious and intemperate.

It is for this reason that Indians are now trying to stand on their own legs, and they would have been fully successful in their attempt if they had the sympathy of the Government on their side. But it is a pity that most of the officials are dead against the people's aspirations though the Government may not be so.

132. Although glad to learn that an Indian sepoy has taken the lead in picketing in the Transvaal as a protest against compulsory registration, the *Navasakti* [Calcutta] of the

Sepoys and the Asiatic Ordinance in the Transvaal.

NAVASAKTI,  
Dec. 4th, 1907.

4th December does not approve of the petition which 110 sepoys have sent to the British Government, stating that as members of the Military Service the system of registration would be derogatory to them. It is a pity that they want to put forward their slavery as a qualification entitling them to favour from the Government.

133. The *Navasakti* [Calcutta] of the 4th December thinks it highly impudent for the Moderates of Surat to condemn the boycott which is so boldly advocated by Bengal, the Punjab and Madras. These Moderates want to

The Congress as a tool in the hands of the hypocritical Moderates.

NAVASAKTI,  
Dec. 4th, 1907.

court the favour of Englishmen and to have the Congress as an instrument in their own hands. That is why they have cunningly managed to take it from Nagpur to Surat. It is time now that we should drive out these hypocrites from our camp. Mildness is out of date—we should now be hard as steel.

134. "Adverting to Sir Harvey Adamson's statement in course of the speech lately delivered by him in the Town Hall at St. Andrews Dinner, that though the scheme

Sir Harvey Adamson's speech.

MARWARI BANDHU,  
Dec. 5th, 1907.

for administrative reform was favourably received by the moderate politicians, it did not so much enlist the sympathy of the native journals which generally confine themselves to destructive criticism, the *Marwari Bandhu* [Calcutta] of the 5th December asks whether Sir Harvey can name any moderate politician with whom the scheme found favor. As for its criticism by the Press, it was not only the Native Press, says the paper, that criticised the measure, but the Anglo-Indian journals also did the same. Is it because of the cloud of dust raised as it were by the storm of these criticisms blinding Sir Harvey's eyesight that caused him to display his ignorance of the same?"

"135. The *Marwari Bandhu* [Calcutta] of the 5th December writes:—

In what does the strength of the British rule in India lie?

Should any one happen to ask us—with what might are these handful of Englishmen domineering over as many as thirty crores of Indian people,

MARWARI BANDHU,  
Dec. 5th, 1907.

our answer to him would be that, in the first place, the administrative strength of the English Government lies in the firm devotion to it of its Indian subjects, and, secondly, to its policy of "divide and rule." This policy has been finding full play in every administrative matter, in general. For, when the people of the Punjab were loud in their voice in demanding their rights and privileges, Lajpat Rai was deported and many of the local lawyers subjected to inhuman treatment. And since those of the United Provinces have been invariably showing their loyalty to Government and begging favor at its hands they have been given a good administrator to guard their interests. Again on the East Bengal people making political agitation, Government had them beaten down by Nawab Salimulla of Dacca. And seeing a tendency on the part of the people of Bombay to indulge in the same, it keeps a thorough watch over them after punishing Tilak with rigorous imprisonment some time ago. Of course,



Government does not like to interfere with the Madrasis, because they are so sweet of their words."

SANDHYA,  
Dec. 5th, 1907.

136. The *Sandhya* [Calcutta] of the 5th December publishes a report from Prarikhal, Vikrampur in Dacca district, that the stoppage of meetings has not injuriously affected the *swadeshi* movement in that locality. Rather *swadeshi* and boycott have become cardinal principles of life and action with the local public.

SANDHYA,  
Dec. 5th, 1907.

137. The following is taken from an article in the *Sandhya* [Calcutta] of the 5th December :—  
"Bravo *Feringhi*, we cannot praise you too much!" *Feringhis*, in broad day-light, in the presence of everybody and after open declaration and without the least secrecy, you are deceiving and ruining everybody in India, are chewing everybody's head—bravo to your daring, to your intelligence and to your shamelessness!

One move of yours has proved sufficient to set the Musalman fighting the Hindu. The Maulvis who at one time despised the favour of Emperors, are now in the capacity of Maulvis in the Madrassas, and under the inducement of salaries varying from 50 to 200 rupees, turning over the pages of old *Futwahs* and declaring nay to be yea, and nodding like puppets at hints from you. You have firmly implanted a hatred of the Bengali among the inhabitants of the different provinces of Northern India. You have seized the opportunity now afforded by the existence of two political parties (Moderates and Extremists) in the country to show lip-favour to the Moderates. And the party spirit (in consequence) has waxed strong. You are without an equal on earth.

SANJIVANI,  
Dec. 5th, 1907.

138. The *Sanjivani* [Calcutta] of the 5th December endorses the statement that British rule in India is firmly established on the differences between the Hindus and the Musalmans, which Mr. Lovat Fraser has lately made in the columns of the *Illustrated London News*.

SANJIVANI,  
Dec. 5th, 1907.

139. The *Sanjivani* [Calcutta] of the 5th December exhorts clerks in Government and Mercantile offices to combine and go on strike if they wish to save themselves from the humiliation and harassment which now fall to their lot.

SANJIVANI,  
Dec. 5th, 1907.

140. With reference to Sir H. Adamson's speech at the St. Andrew's dinner at Calcutta, the *Sanjivani* [Calcutta] of the 5th December writes that Sir Harvey himself declares that it is folly to try to repress the aspirations of the educated community. But will not the Seditious Meetings Act repress all attempts by the educated community to give expression to their political aspirations constitutionally? Official talk of "sympathy" now seems to sound in native ears a mockery. Sir Harvey declares that the projected patch-work reforms satisfy cool-headed publicists in this country: and yet Dr. R. B. Ghosh and Mr. Gokhale distinctly stated in Council the other day that these suggestions of reforms had rather aggravated the discontent than otherwise. One cannot form a very high idea of the sympathy and knowledge of the officials after reading this speech. In any case Sir Harvey's policy of repression will never succeed.

SRI SRI VISHNU-  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Dec. 5th, 1907.

141. The *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 5th December reports a case of suicide of a young man of Shampur (in Howrah) who killed himself rather than eat foreign salt as his elder brother wanted to compel him to do.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Dec. 5th 1907.

142. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th December does not think that *Swadeshi* and *Swaraj* can have the same meaning, as is supposed by certain newspapers. *Swadeshi* aims at the industrial and economical advancement of the country, whereas the object of *Swaraj* is to do away with foreign rule. It is not yet safe for the country to have *Swaraj* which, if established now, is sure to destroy the *Swadeshi*, just as a fruit kills the flower out of which it grows. *Swadeshi* is the means for attaining *Swaraj*. It is not, however, advisable to profess *Swaraj*, but to advance towards it with a silent determination, for a motive, if expressed, has very little chance of being clothed in act. The paper, therefore, asks its readers to devote all their energies to promoting the *Swadeshi* only.



143. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA.  
Dec. 5th, 1907.

The split in the Congress camp. December does not think that the European officials are right in saying that the members of the Congress are not representatives of the people, for the Congress have all along been agitating for measures which are sure to promote the welfare of the masses. The paper also condemns the split that is likely to take place in the Congress among the Moderates and the Extremists, as it is sure to destroy all unity which should be the first aim of every Indian. It is impossible to be at one with the Extremists in all the proposals they make and in the mode of their action, but still they should be met half way. There is a chance of a row taking place in the Congress over the "boycott" resolution which is not advocated by Messrs. Mehta, Wacha, Ghokale and Company. Some of these people opposed the "boycott", although it is vitally necessary for the *Swadeshi*, because they have close business relations with Englishmen. Some again are against the proposal, because they think that it is likely to displease the British Congress Committee.

The safest thing will be to strike off the boycott resolution from the Congress programme altogether, for as yet the Congress has not gained any authority over the whole population of India, and so it does not matter one brass farthing whether the Congress passes or rejects a resolution. It is, therefore, not at all prudent to quarrel among ourselves over a useless affair.

144. The history of ancient Peru shows, writes the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA.  
Dec. 5th, 1907.

Evils of an absolute Government.

December, how miserable a people become when Government take the management of everything in their own hands. The people of Peru were deprived of liberty and of even the privilege of earning an independent living. They had no manliness and were mere toys in the hands of their rulers. All this clearly proves that men who remain contented with the enjoyment of favours got from others, have very little hope of making any progress.

145. The *Daily Hitavadi* [Calcutta] of the 6th December hopes that there will be a strong muster of delegates from Bengal in the Congress, and that they will try their best to

DAILY HITAVADI  
Dec. 6th, 1907.

Boycott in the Congress.

get resolutions upholding the boycott, national education and self-government passed by that assembly.

146. Englishmen have established peace in this country, writes a correspon-

EDUCATION GAZETTE,  
Dec. 6th, 1907.

Government and the reduction of hours of labour in the factory.

dent to the *Education Gazette* [Chinsura] of the 6th December, by suppressing the Mahrattas and the Pindaris, and they have conferred a great boon on the people by the establishment of newspapers and by opening the railway and the telegraph. Thus they have, so to say, brought about a new era in India, and it is to be earnestly hoped that they may be able to help the country more and more. At the same time the Government should see that the blindly selfish English traders do not succeed in getting a tax imposed on Indian mills, and in raising by means of factory laws the prices of cloths made in India. Reduction in the number of hours of labour in the factory will not do the labourer any good, if as a result of such a step mill owners are compelled to close their factories and the labourer is thrown out of employment. It is the duty of the Government to foster Indian trades and industries without minding what selfish English merchants and insolent English journalists may have to say.

147. Referring to *Capital's* market report as to the dullness of the Manchester piece-goods market, the *Hitavadi* [Calcutta] of the 6th December observes:—

HITAVADI,  
Dec. 6th, 1907.

Sale of Manchester piece-goods.

The authorities must have discovered by this time that they have gained nothing by putting down meetings.

148. The *Hitavadi* [Calcutta] of the 6th December writes as follows:—

HITAVADI,  
Dec. 6th, 1907.

The importance of *swadeshi* agitation.

Whatever policy Government might adopt, we have our own field of work extended before us. Still there are many places in the mufassal where the importance of the *swadeshi* agitation requires to be impressed upon the people. It is true the *swadeshi* agitation has made considerable headway among all classes of the people. But we should not forget that if we keep quiet any



longer, the awakening that has just commenced will relapse into slumber. Besides there is no dearth of people ready to throw cold water on the enthusiasm. One thing should not be lost sight of, which is that in all *swadeshi* meetings severe criticism of the doings of the officials should, as far as possible, be avoided. Stress should be laid on the benefits of the *swadeshi* movement, thereby arousing enthusiasm for *swadeshi* principles in the minds of the people. But we do not ask any one to discard all political topics in the speeches that are to be made. Social control is a powerful weapon, which should be employed when necessity arises. Let all men take heart. To gain our object we must brave the thousand and one obstacles that may be thrown in our way by the rulers.

HITAVADI,  
Dec. 6th, 1907.

149. The *Hitavadi* [Calcutta] of the 6th December publishes an account of

An Indian soldier in America.

Pratap Singha, formerly an officer in the Indian army, now in America, trying to found a Hindu colony there, as given in "Leslie's Weekly," a New York Magazine, and expresses admiration for his heroism. Pratap Singha commands the respect and admiration of the Americans for his exploits. Have not the people of this country anything to learn from his example, considering that even the proverbially timid Bengali has succeeded in striking terror into the hearts of many a Britisher, as the history of the *swadeshi* movement of the last three years shows?

MIHIR-O-SUDHAKAR,  
Dec. 6th, 1907.

150. The *Mihir-o-Sudhakar* [Calcutta] of the 6th December expresses

Sympathy for Sir Denzil Ibbetson in his illness.

concern at the news of the relapse of the lip-disease of His Honour, Sir Denzil Ibbetson, and wishes for his recovery. His Honour's good administration, says the paper, has nipped the present unrest in the Punjab in the bud.

NAVASAKTI,  
Dec. 6th, 1907.

151. The *Navasakti* [Calcutta] of the 6th December says that although no

The Moderates and the Nationalists.

unity is possible between the *Swarajists* and those "Moderates" who worship the *Feringhee Raj*, yet a reconciliation can be effected between the former and the nationalist moderates. These latter have little faith in the power of their country and are too much under the influence of the first-named class of moderates, and hence a reconciliation, though possible, has not yet taken place.

The Nationalist Moderates have little faith in themselves and are therefore compelled to look up to the English for everything. They do not perceive that such a course will only lead to much greater helplessness. Nor do they take into account the fact that by bringing the country's forces to a focus and by persistent endeavours the present aspect of things may be changed and signs of weakness may be effaced. They are thus at a loss to find what to do when confronted by the arbitrary acts of the English, and are therefore content to remain occupied with their old ways. Moreover, various forces are at work to wean away the moderates, and thus the much desired reconciliation cannot take place. Everybody seems to admit that there may be, and there are, two classes of Moderates. There is a vast difference between Moderates who have faith in the British administration of India and Nationalist Moderates. The latter regard the country and the nation as deserving of their highest consideration and thought, and assert that under the pressure of the British administration the country has been nearly brought to ruin. But still these Nationalist Moderates, who are men advanced in years and respected, have not yet seen their way to accord that sympathetic treatment to the younger *swarajists* which they deserve, but, on the contrary, still look upon the latter with suspicion.

NAVASAKTI,  
Dec. 6th, 1907.

152. The *Navasakti* [Calcutta] of the 6th December has the following:—

Babu B. C. Pal and Mr. A. C. Banerji contrasted.

The world must admit that the Indian enjoys the God-gifted right of entering the lists to contend with the English for the sovereignty of India. If in the exercise of this right the Indians should show the least tendency to quarrel with the English, the latter at once visit on their heads the direst punishment on a charge of sedition. The courts of the *Feringhi* are, therefore, no courts of justice at all, but mere weapons of offence to fight the Indians in their struggle to gain their just rights. In what light, then, should the Indians regard such courts, it is not necessary to explain at any length.



It cannot be said that there is any special merit in voluntarily taking upon ourselves the scourge which the English have got ready for us. Rather the day will come in our country when to evade such punishment by strategem will be looked upon as an act of manliness. To submit to imprisonment inflicted upon us by the ruler is necessary only so long as the country's leader may learn to condemn such punishment. To endeavour to obtain release from incarceration at a time when it is no longer necessary to undergo it, can be condemned only by thoughtless people.

When Bepin Babu went to jail it was with the object of showing his regard for truth. In trying to obtain his release he has done nothing which could mean his desertion of the principles of truth. Bepin Babu was never enamoured of jail life; he only cared for truth, and to truth he has all along adhered. But what has Mr. A. C. Banerji done? Has he been able to maintain the principles which he has all along preached? And yet it is this loyalty to one's own principles by which one should be judged.

153. The frequency of strikes in the country, says the *Pratihar* [Berhampur] of the 6th December, shows that a new spirit now rules in the land which it requires the utmost skill and prudence on the part of the authorities to manage.

PRATIKAR  
Dec. 6th, 1907.

154. The *Pratihar* [Berhampur] of the 6th December hopes that the Government will believe what an eminent man like Mr. Navinson says about there being absolutely no sedition in India, and about the rumours circulated by some men who earn their livings in India being all fictitious.

PRATIKAR,  
Dec. 6th, 1907.

Mr. Navinson's opinion about sedition in India.

155. Referring to the case in which the *serang* of the steamer *Pirojpur* of the Khulna-Boalpur line has been sentenced to one month's hard labour for having assaulted a respectable Hindu on board the steamer, the *Samay* [Calcutta] of the 6th December says that the *Englishman* newspaper has published and circulated various false reports concerning the case to the effect that it was the Hindu passengers of the steamer who assaulted the *serang*. The evil of disseminating such falsehood both here and in England cannot be exaggerated, for the harm that it causes cannot be fully repaired by a subsequent judicial finding.

SAMAY,  
Dec. 6th, 1907.

The *Pirojpur* steamer assault case.

156. Referring to the Indo-American National Association which has been recently formed in the United States, America, with the avowed object of helping the Indians in their difficulties, the *Samay* [Calcutta] of the 6th December says :—

SAMAY,  
Dec. 6th, 1907.

The Indo-American National Association.

It remains to be seen what good the Association can do to us. But even if we do not derive any benefit from it, still it is matter for satisfaction that our present deplorable condition has secured for us the sympathy of foreigners.

157. In spite of the many differences that exist among the Hindus and the Muhammadans, writes the *Sandhya* [Calcutta] of the 6th December, identity of interests made them sympathise with each other. They have been living

SANDHYA,  
Dec. 6th, 1907.

Good feelings between Hindus and Muhammadans.

together for a long time and have always co-operated with one another in their religious festivities. It is not infrequent to find Muhammadans having Hindu names and *vice versa*. The paper publishes the reply given by Maulvi Siraj-ul-Islam Khan Bahadur to a letter, which appeared in the first issue of the *Bhandar*, on the means of promoting good feeling between Hindus and Musalmans. In his letter the Khan Bahadur ascribes the present breach between Hindus and Muhammadans to the garbled accounts written by Englishmen and their missionaries in which the Muhammadan is painted in the darkest possible colours. Consequently Hindus who read these, hate the Muhammadans as a class. The writer, therefore, asks the leaders of both the communities to bring about a *rapprochement* between Hindus and Muhammadans, and to always let them understand that they belong to the same nation, and that their interests are identical. He proposes that thoughtful and patriotic men of both the communities should meet together in parties and devise means for uniting Hindus and Muhammadans; that Hindu and Muhammadan boys should study each other's literature and history; that members of both the religions should co-operate with one another in their festivities; and that the majority should always look to the interests of the minority.



SOLTAN,  
Dec. 6th, 1907.

158. It will be a pity, says the *Soltan* [Calcutta] of the 6th December, if Bengal is not well represented in the Muhammadan Educational Conference to be held at Karachi. Many will perhaps think it too expensive to go all the way to Karachi, but those who can afford to spend large sums of money for welcoming or giving farewell to big officials, ought not to grudge a little expense for a thing which is conducive to the welfare of their community.

SOLTAN,  
Dec. 6th, 1907.

159. The *Soltan* [Calcutta] of the 6th December thanks Babu Akshoy Kumar Maitreya, the author of a biography of Sirajuddowla, and Babu Girish Chandra Ghose, the Manager of the Kohinoor Theatre, and writer of the dramas named *Srajuddowla* and *Mir Kasim*, for writing books which give honest and faithful pictures of the Muhammadan character, and thus create that unity and good feeling between Hindus and Muhammadans which is so essential to the welfare of the country. The paper is glad that the examples of these writers are now being followed by many playwrights. Such writers, the paper says, deserve the public esteem as they have removed the stains unjustly cast on the good name of Sirajuddowla by English historians.

BANGAVASI,  
Dec. 7th, 1907.

160. Adverting to the reported possibility of strikes occurring on the Bengal Nagpur Railway and the Oudh and Rohilkund Railway, the *Bangavasi* [Calcutta] of the 7th December writes:—

How can you expect that men who keep even their fellow-countrymen at work day and night on wages which barely suffice for their needs, will be more liberal in their treatment of their native employes, so as to leave them the chance of getting two meals a day.

BANGAVASI,  
Dec. 7th, 1907.

161. The *Bangavasi* [Calcutta] of the 7th December writes how a Sikh speaker lately suggested at a great assembly of his co-religionists at Gurdwar, that it was necessary for the Sikhs to show great loyalty to the English because the English were now protecting them in every way, and then proceeds:—

That such words should now be heard from the lips of a race at whose might at one time their enemies quaked! Thousands of Sikhs for the sake of food now seek what the Englishman in his mercy may give them. Such are the changes of time!

BANGAVASI,  
Dec. 7th, 1907.

162. Adverting to that passage in Sir H. Adamson's speech at St. Andrew's Dinner in which the Honourable gentleman declared the open dissemination of sedition in the vernacular Press to be intolerable, the *Bangavasi* [Calcutta] of the 7th December writes:—

If it is intolerable then why remain in India any longer? To chew the heads of the people of this country after filling the stomach with their money is probably the peculiar way of worshipping this Scotch saint which finds favour with these devotees of the saint.

BANGAVASI,  
Dec. 7th, 1907.

163. In reporting how Sir Mortimer Durand lately in the course of a speech at the Royal Asiatic Society in London pointed out how the modern Persians, unlike their ancestors in the days of Nadir Shah, have declared themselves in favour of a democracy, the *Bangavasi* [Calcutta] of the 7th December writes:—

It is a law of nature that the distrust of the autocratic form of Government will increase as defects in that system of Government are brought out. This is the law which is now operating in Russia, Persia, Egypt and Portugal.

BANGAVASI,  
Dec. 7th, 1907.

164. *Re* Dr. Rutherford's visit to India, the *Bangavasi* [Calcutta] of the 7th December asks if Dr. Rutherford or Mr. Keir Hardie is more influential than the Prince of Wales, who also saw things in this country with his own eyes, but without their so far having improved at all on that account.

BANGAVASI,  
Dec. 7th, 1907.

165. The *Bangavasi* [Calcutta] of the 7th December writes:—  
"How did the English become rich?"  
We have lost everything under the rule of the British. We do not possess that the possession of which constitutes happiness in life.



The English are rich with our wealth. English commerce with India is destroying our industries, and English government of India is draining away our wealth.

The English became rich with the wealth which was taken from this country to theirs after the battle of Plassey.

To quote from what the Court of Directors wrote on the 6th April 1765:—

“An unbounded thirst after riches seems to have possessed the whole body of our servants to a degree that they lost all sight of justice to the Country Government and of their duty to the Committee.”

Without the money obtained from Bengal the manufacturing industries developed in England at that time could not have been developed at all. As an English writer has written:—

“Had Watt lived fifty years earlier he and his invention must have perished together.”

Again, Mr. Digby has admitted that—

“Before Plassey was fought and won, and before a stream of treasure began to flow to England, the industries of our country were at a very low ebb.”

England's unbounded prosperity owes its origin to her connection with India, whilst it has largely been maintained—disguisedly—by the same circumstance from the middle of the eighteenth century to the present time.

To quote another English writer, Brookes Adams:—

“Very soon after Plassey, the Bengal plunder began to arrive in London, and the effect appears to have been instantaneous, for all authorities agree that the industrial revolution, the event which has divided the nineteenth century from all antecedent time, began with the year 1760.”

Who after this will deny that England is rich with India's wealth? But England is not making us rich, nor will she be able to do so. If only the *sawdeshi* agitation succeeds we shall be certain to become rich. If the English do not thwart that agitation, then not only shall we become great but the English also will remain great.

But considering what is now happening under the Minto-Morley régime, where is there any evidence of any such greatness and elevation (of mind) on the part of the English?

God has begun to look favourably on us. The adherents of *sawdeshi* will no longer be baffled by any obstacle. Flame is now kindled and communicated from eye to eye. Who now can play the rôle of the obstructor?

166. In noticing how the *Englishman* lately announced that one Babu Ram Lal Bose of Majilpur, 24-Parganas, has got the local Brahmans and Kayesthas to take a vow against the use of things *bilati*, the *Bangavasi* [Calcutta] of the 7th December writes:—

Know, *Englishman*, that for the defence of their religion, Hindus will not be afraid of you. Never, never, never will they violate the precepts of their religion by using *bilati* things at your threats. This is the feeling all over India, and how long will you and your countrymen be able to keep it in check?

167. The following is the comment of the *Bangavasi* [Calcutta] of the 7th December on Sir J. B. Fuller's scheme of cutting up India into new Provinces:—

Sir J. B. Fuller's scheme of breaking up India into Provinces.

Why is he incurring sin in the sight of God by giving proof of his wicked intentions?

The soil of India is not productive for seeds of unrighteousness. Curzon and Fuller could not realise that; and do Minto and Fraser realise it either?

168. The following is taken from an article in the *Basumati* [Calcutta] of the 7th December in connexion with the recent East Indian Railway strike:—

The lesson of the East Indian Railway strike.

In Europe a strike means blows and vengeance: in India a strike is a vow in the name of religion.

The methods on which democracy was established in France and America are (now) at the beginning of the 20th century undergoing a transformation. In order to trample down the *kshatria* (military) strength of the ruling authority,

BANGAVASI  
Dec. 7th, 1907.

BANGAVASI,  
Dec. 7th, 1907.

BASUMATI,  
Dec. 7th, 1907.



the governed instead of resorting to military strength are (now) cultivating mental strength. In the French Revolution the masses confronted the trained soldiers of the State. That is not possible in this era. The masses, untrained in the art of warfare, cannot fight the trained soldiery face to face. That is why they have forged a new weapon, and that terrible weapon is the strike. The principal ingredient of this conquering and potent weapon is unity. Proofs have already been recorded on the pages of history that it is this unity which will in time govern the world.

Ages ago the Indian moralist declared—

"A combination of even small things proves efficacious. Pieces of straw, when multiplied, tie down infuriated elephants."

We have forgotten this lesson, and that is why we have been reduced to slavery. Indians, remember this old truth. May this unity be the motto of your life.

BHARAT MITRA,  
Dec. 7th, 1907.

169. "Commenting upon Sir Bampfylde Fuller's proposal as to the administrative division of India as published in the *Nineteenth Century* of a recent issue, the *Bharat Mitra* [Calcutta] of the 7th December says that as Lord Curzon paralyzed the strength of the Bengalis by the partition of Bengal, even so does Sir Bampfylde want to weaken the people still further by breaking up the country into numerous small divisions, each under a Chief Commissioner."

BHARAT MITRA,  
Dec. 7th, 1907.

170. "The *Bharat Mitra* [Calcutta] of the 7th December contrasts Mr. Morley's utterances at Arbroath, in October last, relating to the expenditure of the Indian finance on account of the Anglo-Indians with what he had spoken about the reasonable expenditure of the Indian money some time ago on the occasion of the Budget Debate in Parliament. The two statements, says the paper, are evidently conflicting. But it is quite useless to trouble one's mind with determining which of them should be taken as correct. Western politics make no difference between truth and falsehood. They rather teach to make one of the other as the occasions demand and not to be hesitating in doing what tends to one's own well being. It is quite useless for Mr. Morley to startle this way so often. As a matter of fact, English never choose to trouble themselves with the question of principles underlying the Indian administration. Their fundamental principle of administration is confined to the betterment of their national situation. And with regard to the administration of India, they have it as their guiding principle that they should pamper their own fellow brethren at her expense and wrong her in return. And there is no doubt that this maxim has not been so carefully acted upon by any English administrator as by Mr. Morley who may now be said to be almost both feet in the grave. From his utterances we gather that the strength of the English Government lies in the stability of the British rule in India, and that the subversion of the same would mean a dire disaster to the English power."

BHARAT MITRA,  
Dec. 7th, 1907.

171. "Describing St. Andrew's Dinner and referring to the custom of wine drinking obtaining at it, the *Bharat Mitra* [Calcutta] of the 7th December says:—

As something natural, the lofty spirit of the Scotch assembled to observe the festival rises to a higher pitch, when Bacchus begins to reign high. And so to temper the same, recourse is had to speech making which can well be called the incoherent talks of the inebriate, every one speaking what is lying uppermost in his heart under the spirit of the moment. As usual, this year, too, the festival was kept at the Town Hall and the Hon'ble Sir Harvey Adamson, the Chairman, said many bitter things about the political agitation and the sedition in the Press in India. Apart from the question how far the speech might tend to injure the Indians, it cannot but be presumed that such flattering utterances by the subject people of Scotland would be very gratifying to their rulers, the English. There is nothing unusual in one's seeking to ingratiate himself with great men by speaking ill of others. This is something habitual with the sycophants and the liars. So, we should not take offence at what they say."



172. "Referring to Sir Bampfylde Fuller's suggestion as published in the *Nineteenth Century* of a recent issue that in order

BIHAR BANDHU,  
Dec. 7th, 1907.

Sir Bampfylde Fuller in the *Nineteenth Century*.

to secure greater efficiency in administration and ensure a better consideration of the local interests, India should be divided into numerous small territories each under a Chief Commissioner, the *Bihar Bandhu* [Bankipur] of the 7th December says that Sir Bampfylde wishes to see a new opening made for the Civilians to secure high appointments with a fat pay and to be thus in a position to play a Shaista Khan within their respective jurisdictions."

173. The *Birbhum Varta* [Birbhum] of the 7th December is very glad to find a revival in Barisal and Faridpur of the good old system of trial by Panchayets which will

BIRBHUM VARTA,  
Dec. 7th, 1907.

Trial by Panchayets advocated.

put an end to expensive litigation. The paper asks the people of Birbhum to imitate the noble example of their fellow-countrymen of Barisal and Faridpur, as indeed it is their duty to do, at a time when famine is raging in the land.

174. The *Daily Hitavadi* [Calcutta] of the 7th December relates how all the passengers, Hindus and Musalman, on board

DAILY HITAVADI,  
Dec. 7th, 1907.

The prisoners in the Bajitpur *swadeshi* case on board a steamer.

a steamer carrying hand-cuffed three boys and their leader, all of whom had been convicted in the case known as the Bajitpur *swadeshi* case, from Madaripur to Faridpur, were moved at the sight of the prisoners. The passengers took the *swadeshi* vow and promised never to break it. Thus the object of the authorities in degrading the prisoners on their journey has been frustrated.

175. The *Daily Hitavadi* [Calcutta] of the 7th December has the following:—

DAILY HITAVADI,  
Dec. 7th, 1907.

John Bull and his characteristic.

John Bull thinks that the system of administration he has introduced into India is the best that ever was known in India; that his Indian Empire will last for ever; that the Oriental respects only the sword and should be put down by the sword.

We say that what we had in olden times was much better than what we find now. Western food is an abomination to us; so is the system of Western administration, which is based on selfishness and devoid of all higher motives, unsuitable to us. We should have been happier if we had been relieved of this most valuable commodity. Whatever the English do is to them the best, and all that others do is bad. This is the inherent belief of the Englishman. It has made them highly patriotic and partial to their own people. On the other hand, it has also made them ungenerous and intensely narrow-minded. They have always been self-sufficient. The all devouring spirit, so characteristic of the trader, is predominant in their nature. They do not hesitate in the least to clothe in the garb of truth what is unreal for the purpose of securing their selfish end by trampling other people's interests under foot.

176. The *Howrah Hitaishi* [Howrah] of the 7th December expresses its heartfelt grief at the death of Mr. and Mrs.

HOWRAH HITAIISHI,  
Dec. 7th, 1907.

The death of Mr. and Mrs. Bernard from cholera and the septic tank nuisance.

Bernard at Hooghly from cholera. The paper asserts that prevalence of cholera on both sides of the Hooghly is principally, if not wholly, due to the discharge into it of the foul water from the septic tanks, and firmly believes that the sad deaths were due to this cause. The Government should therefore reconsider its decision about the septic tanks, this time not on account of the religious susceptibilities of the Hindus, but on the score of health seeing that not only the lives of natives, but those of Europeans, are in danger from the contamination of the Hooghly.

177. Referring to the frequency of strikes among officers and men serving under private companies or under Government,

HOWRAH HITAIISHI,  
Dec. 7th, 1907.

Strikes and their lesson.

the *Howrah Hitaishi* [Howrah] of the 7th December says that it is time that the higher officers, official and non-official, should wake to a consciousness of the present situation, as nobody now appears to be prepared to silently put up with injustice and oppression for fear of losing their appointments. The great East Indian Railway strike has brought this fact home to most people.



HOWRAH HITAIISHI,  
Dec. 7th, 1907.

178. Referring to the recent article on the administration of India by Sir B. Fuller in the *Nineteenth Century*, the *Howrah Hitaishi* [Howrah] of the 7th December writes:—

No body would be more gratified than ourselves if the advice which Sir B. Fuller offers of parcelling out India into Chief Commissionerships were accepted and acted upon. For then the whole of India would be placed in the same predicament as Bengal after partition, and would follow in the footsteps of Bengal. But would the British Government dare to proceed so far now?

NAVASAKTI,  
Dec. 7th, 1907.

179 The *Navasakti* [Calcutta] of the 7th December approvingly quotes the opinion expressed in the *Urdu-i-Moalla*, a monthly magazine, edited by a Muhammadan youth of Aligarh, that England and India not being similarly circumstanced, it would be transparent folly to ask the Indians to wait for a hundred years before they could obtain self-government.

A Mahomedan editor on the attainment of self-government by Indians.

NAVAYUG,  
Dec. 7th, 1907.

180. The *Navayug* [Calcutta] of the 7th December gives the numbers of the people who have been hanged, punished, imprisoned, fined, etc., in Russia for their revolutionary tenets and practices, and says:—

Punishment of Russian revolutionists.

The above account may be appalling to the reader, but we believe that all this is indispensable for the attainment of *swaraj*. At present Russian laws are going to be enforced in India. Lahore, Jamalpur, Calcutta and other places furnish brilliant examples of this. But it is only the beginning with us.

SAMMILANI,  
Dec. 7th, 1907.

181. The *Sammilani* [Serampur] of the 7th December has the following on Sedition in India:—

"There is no sedition in India," says the Special Correspondent of three of the leading journals of England, "but there has grown in the minds of the people a strong love for the country." This is very true. We do not want to hinder Englishmen in their work of administration, but on the other hand we are quite willing to help them. Let them impose taxes on us, maintain peace in the land and save it from the attacks of enemies from outside, and try to make the country prosperous. But we do not want to see the sovereign and the merchant sitting side by side. It is not the English nation but Emperor Edward VII who is the sovereign of India, and consequently Indians cannot be said to be seditious if they rival Englishmen in their commerce. But English traders begin to howl as soon as the Indians stand up against them.

SANDHYA,  
Dec. 7th, 1907.

182. The following is taken from an article in the *Sandhya* [Calcutta] of the 7th December:—

Thoughts on Sir H. Adamson's St. Andrew's dinner speech.

For the last two months plague has been increasing in the town; of cholera there is no end; fever is always present. On all sides Bengal is (like) a cremation ground, and yet on neither side of the Hooghly space is available for cremation ground. All that space has been taken up by jute mills and ropes for our use are being turned out. These ropes will be of use to us, perhaps, to be put round our necks or perhaps to be tied round our waists to make us dance to the beating of time of the *Feringhi's* small drum.

Why is it thus? The Railway trains run, the gas light burns, there is water in the water-taps, the bazars also continue to be held, and yet there is no remission of plague. Year after year doctors pass out in shoals, and yet plague increases rather than decreases. (Again) there is the Board (of Revenue) which has Commissioners subordinate to it; there are (further) the Collector at the head of the district and his gradation of Deputies and Sub-Deputies collecting the revenue, the road-cess, &c. And still you die and keep dying most merrily generation after generation. Do not get angry if just at this moment, the *Feringhi* reminds you of his mercies and makes you realise how greatly for your good he is doing this.

The thing is that the other day Lord Minto's Councillor, Adhamsan (*adham* the worst), loudly brought forward the subject of his and his colleagues' beneficial masterly activity. (But) our cursed minds would not be convinced. Even as we read it we remembered a few plain things. Orissa is about to be swept away in the flood of (the *Feringhi's*) mercy. The minor *lat* of half



Bengal is probably going to distribute (his) mercies with the idea of seizing these as by their *tikis* (top-knots) and so saving them. In the country where (at one time) rice sold at four maunds per rupee, and the cultivator, though he had his stall full of cattle, had not to purchase chaff with money—in that country, at the present time, the men, abandoned by the goddess of prosperity, are increasing and the men enjoying her favour are extinct. (Then again) in the Park Street (neighbourhood) no one dies of cholera: there is no plague in Chowringhee: the wheels of carriages do not sink on Red Road; and in the Municipal Markets fruits and edibles never cease (to be supplied). The electric lights go on burning, the fans go on revolving, the motor-cars go on raising dust, and the hog and fowl go on attaining salvation in the stomach of the white folk, and yet this extensive country of 30 crores (of people) is day after day being turned into a cremation ground.

Milk-fed infants go to prison, the temples of the gods roll in the dust and the honor of women is unsafe. (Who then) is so much (our) benefactor (as the *Feringhi*)?

183. In the course of a paragraph entitled "Who are they who are untrue to their salt, you or we?" The *Sonar Bharat* [Howrah] of the 7th December writes:—

SONAR BHARAT,  
Dec. 7th, 1907.

"Who are they who are untrue to their salt, you or we?"

We have already announced that Mr. Judge Cargill dismissed a clerk in his court, Baikantha Babu, because his son sold pictures of *swadeshi* leaders. Mr. Cargill on this occasion addressed Baikantha Babu thus: "It is because you love these rebels (leaders) that you were having their pictures sold through your son" You, who are untrue to your salt, I don't want to hear anything from you. If you were a subject of the Amir your body would be swinging from the gallows to-day." One feels one's self on fire from one's head to one's foot to hear of (this kind of) tall talk from the lips of a low (fellow) like Mr. Cargill. In your country many people hold Joan of Arc and Bonaparte, your enemies, in affection. Are they in any way punished by the governing authority of your country? Is all the fault to be in the case of the weak Indian? And who is the party untrue to his salt, you or we? You are a servant of ours, you live on money given by us, why then do you slap us on the cheek? Why, eating our salt as you do, do you work the ruin of our country as well as of our trades and industries? It is true that if Baikantha Babu had been a subject of the Amir's he might have been hanged, but in what respect are you remiss (as compared with the Amir)? Do you not do by tricks what rulers like the Amir do by force? A man named Soshi Mohan Das, an inhabitant of Sonarang in Vikrampur (Dacca), lately committed suicide by hanging himself because he could not provide food for his wife and children. Kailas Karmokar, of Barisal, killed himself in the same way for similar reasons. There is no end to the number of other men who have similarly committed suicide along with the growth of your political power. And how many more will do (so) in the future? Hear from your own (countryman) Wedderburn how many crores of men died every year in this country for lack of food. The other day an Englishman, one of you, violated a young woman at Rawalpindi. Failing to get adequate justice she has committed suicide. The story of the death of Sukarmani is more serious still. And how many other virtuous women are dying in this way? Are not you the cause of these deaths? Who was it that made Uday Patni of Sylhet swing from the gallows without cause? The Musalman Badsha used to take one or two lives under the impulse of a whim and even then not to the accompaniment of such torture, but as for yourselves say for once unreservedly how many men you kill to the accompaniment of torture. Even to die by swinging from the gallows is better than this.

184. With reference to Dr. Rutherford's visit to India, the *Sonar Bharat* [Howrah] of the 7th December writes:—

SONAR BHARAT,  
Dec. 7th, 1907.

Dr. Rutherford's visit to India. Fawcett, Wedderburn, Hume, Webb, Cotton and Keir Hardie have all brought salvation to us, and now remains only this Rutherford. As is their Parliament, so are their patriots. They come only to appease us with empty words of comfort. Honest men, beware.

SONAR BHARAT,  
Dec. 7th, 1907.

185. The *Sonar Bharat* [Howrah] of the 7th December writes thus on the

Sir J. B. Fuller's scheme of cutting India up into new provinces.

scheme for splitting India up into 22 Provinces which Sir J. B. Fuller has recently outlined in the *Nineteenth Century and After*.



We had thought that Sir J. B. Fuller, expelled (from this country) by the disembodied soul of Uday Patni, had got back his equanimity of spirit on returning home. It is an insult to language to have to protest against these insane proposals. We ask this unfortunate man, if he can tell how far the splitting up of Bengal into two has benefited the people of either West or East Bengal. The only gain has been an addition to the *Feringhes's* sources of income, and oppression and extra taxation on the nation. We stand astounded at the very thought of this shameless, expelled official still coming forward to offer advice.

SONAR BHARAT,  
Dec. 7th, 1907.

186. The *Sonar Bharat* [Howrah] of the 7th December writes thus with reference to the girl concerned in the Rawalpindi

Thoughts suggested by the Rawalpindi outrage case. —

We take peculiar credit to ourselves for the unsullied chastity of our women and we brag particularly that we know how to honour the other sex. But incidents of this nature show that our vaunted high appreciation of chastity is confined to mere words of mouth. What steps do we take to make the honour of our women inviolable? It has become a necessity for the people of this country to pay particular attention to this matter at the present time. This young girl, abandoned by her own people and by society, has committed suicide to escape all torment. This is not the only incident of its kind. And who is really responsible for it? (Our) women did not voluntarily put on fetters of subjection. Writers on our social system have appealed to the *shastras* and declared that women are never to have any independence. They are never to try to earn money; the men are to take the charge of providing for their livelihood. Similarly, the men are to try to defend their honour and their dignity. If a woman voluntarily does evil, the man who is entrusted with her care may possibly escape responsibility therefor, but if a woman is dishonored owing to a man's incapacity, does not the entire responsibility there lie wholly with the man? Ye men, if you have taken on you the charge of protecting women, why do not you protect them adequately? If an object under one's protection is looted by assailants, whose fault is it, that of the protector or of the object protected? You have taken on you the charge of their protection but you cannot protect them. Instead of you yourselves being punished on this account as is proper, you on the contrary punish them. Verily you oppress them who having been oppressed complain to you. Is this what can be called justice? Why do not the people who are in such a state descend into the lowest of the seven divisions of the inferior regions? For your own faults you make them take to improper course of life, and punish them severely and yet you boast of being men. Fie! If you had been men, you would not remain silent to-day after witnessing with your own eyes women robbed of their honour in Mymensingh, Comilla, Rajshahye, Serajganj and elsewhere. Either defend the honour of your women or making over the charge of their self-defence to them, dress as women and adorn your homes. If you hold the honour of women to be a thing to be absolutely defended, then take steps to defend it by yielding up your lives. If you cannot do that then teach women, or let them learn how they can defend themselves. For fear of your lives, you do a good many bad things and lick the feet of others. But they are not afraid to die for, the defence of their virtue. There is no dearth of examples in India to prove that women can kill others and kill themselves for the defence of their virtue. Place knives and swords in those soft hands and

\* The goddess Durga in her destroying aspect.

the necessary amount of

† The name of goddess Durga seated on the lion.

SONAR BHARAT,  
Dec. 7th, 1907.

187. The following

"Why do Indians distrust British rule?"

you will see that assuming the aspect of *Chandika*\* they will easily uphold their own dignity and that of their country. Improve them by teaching them science and literature and you will see that they will do good to the country and to their husbands and sons like (so many) *Singhabahinis*.†

is taken from an article in the *Sonar Bharat* [Howrah] of the 7th December entitled "why do Indians distrust British rule?" :—

We used to look on Musalman rule with the eye of trust, but we look on British rule with the eye of distrust. The Musalmans, when they first came into India, were indeed foreigners. but subsequently



they came to be the same people as ourselves. They used to leave the duty of governing the state and defending the country in the hands of the people of the country and in their *rigime*, there was no plague in the land and but rarely did a famine or scarcity occur. They did not take false credit to themselves for generosity by decorating those Hindus who gained fame in the service of the State with hollow titles, but (instead) conferred on them adequate *jaigirs* and *khelats* and thereby gained the genuine respect of the public and of the country. The subjects were not burdened with excessive taxation under their rule, nor were there then so many varieties of taxes as now. There was no kind of lawlessness or unrest in the country in those days. All the money which they acquired from this country, either on account of revenue or from any other source, they used to spend only in this country. They did not loot the wealth and the paddy of this country to fill the treasure-house of another country. They did not, like a race of shop-keepers or *benias*, lay the axe at the root of the improvement of the industries and commerce of this country in order to gain their own interests. Rather their support and encouragement enabled the artisans of this country to exhibit their skill the more. The relation of the devourer and the food to be devoured, which has now been established between the rulers and the ruled, was not possible under their rule even in the slightest degree. In a word, there was at that time no racial hatred, and peace constantly reigned in the hearts of the subjects as a result of the (exercise of the) highest statesmanship (on the part of the rulers).

Mr. Morley has (recently) said that the Indians' distrust of British rule is due, not to the political causes, but to racial hatred. But our view is that it is in consequence of the crooked statesmanship of the British officials an immeasurable flame of hatred has now been kindled in the hearts of the Indians. But granting that what Mr. Morley says is true, why should not all the Englishmen that there are now in this country be bodily taken (back) to England?

\*Was the name of a powerful Hindu general noted for his oppressive lecherous, conduct. Is it not for gathering in money that they have sent these *Kichaks*\* to this country? We shall ourselves convey to England as much money as they could get collected by these men.

If this proposal does not commend itself to them, let them come and live and die in this country and regard it as their own as did the Musalmans and let them imitate the Musalmans in a more important respect and not take away so much as a cowrie from this country to another.

It is superfluous to say that none of these alternatives will be adopted by Mr. Morley and his countrymen. And why? First, even if they get a promise that they will get their money they cannot leave this country in the hands of its own people, because they do not trust them by so much as a jot. Their view is that to leave India with the Indians is the same as leaving a goat in the care of a tiger. If they did trust the people of this country, would they shut out even qualified natives from all high offices? One or two natives have indeed occasionally become temporary Chief Justices; but considering how the selfishness of the English is daily increasing, it does not seem likely that anybody else will again get posts like this even temporarily. Natives are appointed only in those cases where their appointment is indispensably necessary, where it is necessary to extract one thorn with another, where it is necessary

To the extent of 18 annas (that is to say two annas more than 16 which represents the full measure. to oppress the people of the country in more than the full measure, where there is a necessity of exposing the secrets of the children of the soil.

They will not adopt the second course (suggested above) either. It can never be possible for them to live as neighbours with the people of this country when they look upon it as a degradation even to be born in this country, when they hate even to tread upon the shadow of the people of this country and when even *Feringhis*

One of the lowest Hindu castes. born of the womb of *Keora* women take pride in calling England their Home. Musalmans looked on this country with the eye of affection and that was why they made their own joys and sorrows coincide with the joys and sorrows of this land. These (English) also look (on this country) with the eye of affection, but in another way—in the same way in which a tiger may be said to look on the goat with the eye of affection, the vulture on the cow, and the boy on the tempting fruits in his hand. Again



Musalmans used to regard Indian females with such respect that they thought themselves gratified in taking them as lawfully wedded wives. Who does not know that the Mogul Emperors had one or more Hindu wives? As for the English it is impossible for language to express in what light they regard Indian females. By the term Lady they understand only European females or those only who wear gowns and by "women" they understand only the females of this country. Every railway passengers must have realised this differentiation. They do not regard the people of this country as gentlemen at all. It no longer remains for the people of this country to realise that the glorious character of British rule has made us destitute and poor beggars for food, that because of their oppression, we have been deprived of our arms and are being daily killed like rats and cats at the hands of beasts of prey and of assailants, that for lack of food we are dying like cats and dogs, that before eyes we are witnessing our womankind and our gods and our religion humiliated, that bound in chains of servitude we are working our country's and our countrymen's ruin, that deluded by an unthinkable incantation, we are placing everything in the hands of the English and that the English have made us lifeless by having sucked our blood away, Mr. Morley in order to appease the people has taken up in his hand an iron club, but the consequences of that will be more disastrous (*lit.* poisonous). The evils of oppression have been lightened very much indeed and if they are tightened any more, the whole thing will get torn: so, Englishmen, be careful while there is yet time.

SONAR BHARAT,  
Dec. 7th, 1907.

188. To those Indians who were duped by the recent "golden pice" fraud, the *Sonar Bharat* [Howrah] of the 7th December points out that the English are too worldly-wise to part with nine maunds of pure gold easily. They would have called in all the coins which had gold in them and would have punished severely the mint officials responsible for the mistake. The paper concludes by reminding its countrymen that if they wish to earn money, they must give up service, take to independent sources of livelihood, boycott foreign things, and promote indigenous industries.

SONAR BHARAT,  
Dec. 7th, 1907.

189. The *Sonar Bharat* [Howrah] of the 7th Dember thanks the management of the Kohinoor Theatre for having staged the play "Mir Kasim".

The play "Mir Kasim" at the Kohinoor Theatre, Calcutta. This play it is pointed out tells of a peculiarly disgraceful incident in this history of the Bengali people and warns Bengalis against its repetition. And although repeated strokes of the whip have now taught the Bengalis the path of progress, an occasional repetition of the process is likely to do them good.

YUGANTAR,  
Dec. 7th, 1907.

190. The *Yugantar* [Calcutta] of the 7th December has the following:—  
"Ten principles." For the good of India and for delevering her from the fierce clutches of Westerners, we must for the present adopt the following principles:—

1. Patriotism and sacrifice of personal selfishness.
2. To forsake Western habits and customs, and learn arts and sciences.
3. To stop export from India.
4. Military education of Indians, so that every Indian may be skilled in warfare.
5. To give up drinking wine and using other intoxicants.
6. To stop selling stamps, etc., and decide law-suits by arbitration.
7. To stop promoting foreign religion and foreign education.
8. To bring the mines in India into the possession of Indians.
9. To concentrate strength by choosing leaders.
10. The formation of union in the political arena of both Hindus and Musalmans, born and resident in India.

India will not remain dependent for ever. And the Indians will never consent to continue in their present degraded position. Like all other nations on the face of the earth, the Indians desire to have full independence. We hope that every heroic lover of his country will obey the above injunctions.

YUGANTAR,  
Dec. 7th, 1907.

191. The *Yugantar* [Calcutta] of the 7th December says that devotion to one's own country and one's own religion are identical. It is necessary to understand this clearly, for it is owing to Indians forgetting this eternal

One's own country and one's own religion.



aw of religion and politics that they have become weak, and that their blood has reddened the enemy's sword and nourishes the imperial demon. The uplifted rod of *Kali* is scattering and driving the Indians about; and their flesh and bone and marrow are fattening him. The writer then continues as follows:—

We know not when, impelled by the Artist of the Universe, your emaciated frame will be instinct with the power of lightning and bring about a cataclysmic revolution by assuming a destructive form; when your "country and religion" will stand up in the form of a Rudra (God of destruction), saying, "(Salutation) to one destroying the Daityas and making the *Mlechchhas* insensible."

At one time you were immersed in the pursuit of spirituality forgetting you country, but where is that spirituality of yours now? O, power of the Indian people, which has always been attached to the power of the Sovereign, where were you sitting, intoxicated with a pretence of religion, on that day when the power of the king who loved his subjects, lost his life in the hands of men professing a different religion in its attempt to save your religion in that great *Yajna*, that religious war of the closing days of Kshatriya heroism and valour? And the wealth, population and prosperity, honour and dignity, the charge of protecting which you afterwards made over, with implicit faith, to men professing a different religion, and thus invited the disguised robber into your own house and established unrighteousness on the throne of righteousness by bathing it with the water of Ganges, where, alas, are now gone that wealth, population and prosperity, honour and dignity of yours, entrusted into the hands of men of another religion? Where is that wealth of yours which could captivate the three worlds, that heap of riches and vast population? Where is that enchanting beauty which you then possessed? O India, your pale face is becoming thinner every day. Ponder once what you were at one time and what you have now become, and where you have fallen down, and where your country and religion now rest.

If, as yet, you have not realised your own position, be prepared, for the time has come to realise it. The door of the shrine of mother country (the country is personified as the mother and the deity) has been opened. Come, I shall tell you the secret of entering into it. I shall point out to you the path of your duty. For establishing this grand nationalism, which is the means of your salvation, religion must be your chief aim.

"Fix your aim in that immutable light and advance. Gently in the expectation of the light of hope of the morning, to awake the sleeping humanity of the world.

If you lose your religion, you will not be able to advance in this time of danger—you will lose your way. Religion, therefore, is your only shelter. Religion is your father, religion is your mother, religion is your only friend, religion is your soul, religion is your place of pilgrimage, and religion is *Karma* (duty); wealth, men, honour, prosperity and adversity, all are for your religion. But, alas, children of the eternal religion, to-day, devoid of religion, you are bearing the burden of life which in the end serves only to propagate maggots. That man becomes adored as a hero known for his fortitude who does not forsake his own religion in spite of thousands of dangers and difficulties. Whoever loses religion, that embodiment of truth and that only place of shelter, loses himself. Death for saving one's own religion is, therefore, immensely preferable to a religion professed by others.

That head, on which you used to hold the dust of the feet of the Almighty after smearing it with musk and sandal paste, now bears shoes. Your upraised head has been lowered to the feet of men professing another religion. The high ideal which you formerly possessed has been shattered by the kicks of sinners. You fall at his feet for the means of your livelihood. That time is past when wealth used to be acquired for the sake of religion. Religion has assumed a tiny form and slipped from within to the belly. For mean selfishness you have forsaken your religion and become a thorn in the side of your mother-country. You are so very anxious to please others that you do not shrink from, or are not in the least ashamed of, standing against your country and countrymen. We cannot admit that because you are in his service, you are his slave. Even if in your acts you have shown indomitable and unbounded



faith in your master still we are not prepared to admit that you are his slave. You are his paid servant. You can leave your service whenever you like. And the man who provides for you, drives you away whenever he likes to do so. A slight mistake on your part is sufficient to make earthquake. But if he (your master) commits even such a sin as killing a Brahmin, not a blade of grass is likely to shake. What is the cause of considering this momentary relation as permanent? The existence of such a relation between master and servant proves that the master has not been able completely to destroy the independence of the servant. What is then the necessity of so much subjection? It is to be understood that together with the whole nation you have become subject to mean propensities. This servility is not external, but internal. Under the rule of and drain caused by oppressors, who steal away wealth, a country becomes hollow. And to-day eternal poverty has come upon you, and this poverty has destroyed all your good qualities.

The sin of yours will be visited on your descendants. You darken the face of the earth by causelessly stooping to servility. Your life (literally body) has not been spent for religion. You have not offered up your son for religion. Him also you have, by a deed of slavery, given over to the hands of a man professing a different religion, and have for ever made a beggar for his livelihood. Is this your duty to your son? That body of his which he would otherwise have smeared with ash sacred to a God and run on in the path of salvation, will to-day be ornamented with the stamp of servility? In that hand of his which would otherwise have held a sword with the object of establishing religion (after washing which sword in the waters of the Ganges, he could have returned home singing songs of victory)—in that hand you, who is a father, have given the flute (meaning pen) and the ink. That path which is really harmful, you have explained to your son as beneficial.

In the hope of giving good education to your son, you send him to your enemy. The charm of a foreign education completely grinds down his manly qualities. The higher your son rises in ability, the more does he become irreligious and incapable of defending himself. The practice of atheism by such weak-minded educated young men has made this country an abode of *pisachas* (devils). No more do these young men give evidence of that activity which is inherent in the Aryan character. The spirit of work is forsaking the whole nation.

\* \* \* \* \*

This subjugation has crippled you. If you have to carry these fetters for some time more, you will be made completely lifeless like the fetters themselves. O children of India, who are desirous of getting salvation, arise and awake, while there is yet time, for the learned men say that the path is difficult to tread. Make no delay, therefore, in taking the field of action applying yourselves to work. Resign everything—your wealth, men, honour, prosperity and adversity to the feet of the Almighty. Make religion your ultimate aim, and be engaged in the service of your country. Religion is the principal thing; religion is the soul. The country is a part of religion. And to save your country is necessary only for saving your religion. If the country is saved, religion also is saved at the same time; so that be resolved to deliver your country considering it to be a part and parcel of your religion.

YUGANTAR,  
Dec. 7th, 1907.

192. The *Yugantar* [Calcutta] of the 7th December has the following under the heading "Good words."

"Good words."

"Unity (is) strength in the *Kali Yuga*"—work must be done in unity. Be prepared to use this strength of unity for acquiring independence.

A boat cannot advance unless it is freed from its moorings. No improvement can be expected unless the country becomes independent and is emancipated.

It is the oppression committed by the sovereign which reduces the number of his subjects. And the subjects again can prevent this reduction of population.

A subject country can never be fertilised without bloodshed. And in such a land alone the seed of independence is sown.



So long as the country is not freed from its fetters, it will not take up any other work. The current which now flows over the whole country will wash away many a social nuisance.

193. The *Yugantar* [Calcutta] of the 7th Decembar publishes an article over the signature "Yogananda" in which the writer prays for a true leader who will lead Indians

YUGANTAR,  
Dec. 7th, 1907.

The leader wanted.

to salvation, and, if such a man has been born, begs him to reveal himself. The Mother with a skull reddened with blood in her hand, wearing a garland of severed heads of men, possessing a deep refulgence and lolling out a parched, tremulous tongue, is waiting for him, for she has put the so-called leaders to the severe test of persecution and they have been found wanting. None but a true son of the Mother will be able to grasp the situation and catch the divine message. Any one who is a sincere son will see that the great *yajna* (sacrifice) has been commenced. The Mother who is gifted with six kinds of superhuman power, who is armed with powerful weapons and from whom all power is received, stands covered with the glory of perfect independence after stamping under foot the wild lion. Look, the Asuras—the oppressors and persecutors of Devas—have lowered their heads at the feet of freedom with their bodies torn and smeared with blood; righteousness has conquered and unrighteousness has been destroyed. And again a smile has been impressed on the lips of the ever sorrowful Bharatlakshmi (the prosperity of India conceived as a deity).

The proper and auspicious time has come. It is no longer pleasing to wait lazily after making all preparations for *puja* and marking out "the object to be sacrificed" to her, who moves terrible in battle. And the Mother too has become impatient for the offering. Where is then the high priest of this great *Yajna* at this precise moment?

194. The *Yugantar* [Calcutta] of the 7th December has the following in the course of a long article:—

YUGANTAR,  
Dec. 7th, 1907.

"Indigenous arts and the power of work."

Nothing develops intelligence and the power of thinking so fully as practice does.

There was a time when the sovereign power in India used to labour untiringly and spend enormous sums of money for improving the condition of the country and its people. The ancient monuments of India bear unmistakable evidence of this.

Former kings were not like the present rulers of the West, who are destroying the peace and happiness of the world by daily inventing new instruments for killing man.

In every Indian home, there is the artisan. These artisans were earning their livelihood by labouring day and night when the Western robbers came into this country, and then they were deprived of the means of their livelihood. Now that an opportunity has come, if the Indian artisans try to improve their arts and industries, those people (meaning the Westerners) would lay their *lathis* on their heads. What a fearful devilish conduct!

The art of weaving was at one time in such a state of perfection in Bengal, that fabrics manufactured in this country used to be exported even to barbarous Europe.

In the present agitation, which prevails throughout India, Bengal has advanced with so much alacrity and swiftness that even within the small period of time that the agitation has lasted great advancement has been made in arts and industries in many parts of it.

It was in this country that the foreigners learned the advanced methods of weaving, which they afterwards imitated in their own country.

Who can say that if Bengal had been independent her artisans would not have built engines, ships, etc.,? We dare say that if to-day Englishmen fly



from Bengal with all their machinery and appliances, to-morrow the masterly mind of the Bengalis will invent new and wonderful machines for themselves, and construct even powerful implements of war.

One cannot enter into a room unless its door is open. The room of our trade and commerce, intelligence and wisdom, has been firmly bolted by Westerners. Our intelligence and power of thinking are guided by their sinister frowns.

Our iron mines are in the hands of foreign traders and with our iron they are forging instruments intended to kill us. Our gold mines have been grasped by the foreign traders, and while golden necklaces are adorning the necks of "dancing girls" in their houses, we on our part are getting silver mixed with zinc, every sixteen anna rupee of which is really worth six annas. With the advent of the Westerners, there has been a depreciation in the value of silver and gold. How can arts be improved when one's hands are cut off if one constructs a loom, one is imprisoned if one prepares salt, and one is hanged if one keeps iron in his house. The introduction of machinery has deprived large number of people of their labour and livelihood. If to-day our voice had been of any value, we would have asked the Westerners to close all their machinery, and would have maintained them for ever with the surplus of our own food.

This nation, which cannot bear the prosperity of other people, has resolved to ruin India and turn her into a new England, and reduce the inhabitants of this vast country to the condition of cats and dogs, wistfully looking up to its face (for mercy and support). But it never enters into the heads of the Europeans that their endeavour to accomplish an impossibility will only lead themselves to destruction.

People are being prevented by fear from spending money for the improvement of arts, for everywhere the alien traders are destroying those arts with the power of the sword. There have been hundreds of prosecutions and many people have been doomed to jail. What was the guilt of the respectable men who are (now) rotting in jail? It is for their attempt to improve the arts and industries of India that they have been imprisoned by the foreigners.

The weavers of Bengal will not be able to earn money by weaving cloths, and the man who will purchase cloths manufactured by them will be arrested for sedition. Why? Salt may be produced in any quantity on the sea-coasts of Bengal. Why then are the inhabitants of the sea-coasts daily arrested and punished (for manufacturing salt)? No intelligent sovereign power ever opposes an endeavour on the part of its subjects to improve arts and industries. But why are we being opposed at every step?

It is true that country-made articles cannot be bought without at first giving up buying foreign articles, and that unless foreign articles are driven out of a market, country-made ones cannot find a place in it. But if we say, let *swadeshi* articles become current, we are assailed with swords, *lathis*, and guns, and are hanged and banished. Is this not enough? Does anything remain to be understood? The Western sovereign power does not want an improvement of the arts of this country.

Indians, stir up your power of work,  
There is no more time to sleep.

HITVARTA,  
Dec. 8th, 1907.

195. "Under the marginally-noted heading, the *Hitvarta* [Calcutta] of the 8th December writes:—

The Political parties in India.

There are at present two classes of politicians in India—the Extremists and the Moderates. We are not, however, biased towards either of them. While disapproving of the false show of fear by the former, we dislike to an equal degree the tameness of the latter. A desirable politician in our opinion is, therefore, one that stands midway between moderation and extreme. He should be a moderate extremist. In fact, it is not desirable for one to beg alms of others, but at the same time our blood does not boil when we hear of this. To ask for something of Government is, of course, unavoidable; but before doing this you, should unite in yourselves all the virtues that characterize those that demand their privileges as a matter



of right, so that none may dare refuse your demands. And for this you stand in need of power, and consequently of arms. As to the latter, you can appeal to boycott, but this should not be of the foreign imports only but of the Government as well. It is the Indians that form the chief agents in the execution of the administrative work in India. Government cannot get through its administrative difficulties, if they do not help it materially. You should, therefore, first of all be resolved to boycott Government, to refuse to collect rent for it, and to help it in preserving peace and order in the country, or to repel foreign invasions. And when you are prepared for this, demand your privileges, and we dare say Government will not be late even for a day in granting the same. You know you have been crying for your privileges without boycott for the last fifty years. But with what result?"

196. The *Jagaran* [Bagerhat] of the 8th December is grateful to Americans for their sympathy for India. The paper reports a large meeting held at a town named Elliot, in which it was resolved to help the cause of Indian education, to encourage Americans to visit India for the purpose of ascertaining the state of her affairs, and to promote unity and brotherly feeling among Indians.

JAGARAN,  
Dec. 8th, 1907.

197. "Under the marginally noted head line the *Hindi Bangavasi* [Calcutta] of the 9th December writes:—

HINDI BANGAVASI,  
Dec. 9th, 1907.

How did the English advance in the World? As a matter of course, we are reminded of a good many things relating to the British administration of India during the *swadeshi* movement. We are, in fact, devoid of the means of wordly happiness. The English want to make us happy! But are we so, notwithstanding? We have lost much of what we had and can hardly be sure of retaining what little we now possess. The English trade has fallen foul of our home industry and the wealth of India has been carried off to England ever since the British Administration of the country. And, surely to this it is that the English owe their present prosperity. Really, it was due only to their good luck that they came off victorious at the battle of Plassey. And though some of them vaunt of having conquered India by the sword, yet their own histories furnish proofs to the contrary. Now, English-made cloth has made its way into every creek and corner of the world. But this would have hardly been the case, had not England been thus enriched at the expense of India. From the English writers themselves such as Adams and Digby, we learn that the English trade was originally in an average condition, and that it was the English victory at Plassey that opened a new epoch in the history of the British industry, when India began to be drained of its wealth to enrich England.

Now, in face of these, who can deny that the English owe their present aggrandisement to the riches they have thus been drawing from India. Yet they do not like to see us prosper. And surely, prosperity can not be within our reach, unless we help ourselves and be up and doing in the development of the *swadeshi* agitation."

198. "Noting Sir Harvey Adamson's statement in the course of his speech at "St. Andrew's Dinner" in the Town Hall that sedition in the press, both open and covert, has now become an intolerable evil in India, the *Hindi Bangavasi* [Calcutta] of the 9th December asks, if so, why are the Scotch staying in the country, and why do they not leave it bag and baggage? Even at their gathering to honor the memory of St. Andrew, the devotees of the saint made it a point to think of crushing the heads of those at whose expense they are fed."

HINDI BANGAVASI,  
Dec. 9th, 1907.

199. "The *Navasakti* [Calcutta] of the 9th December publishes a list of the traders carrying on business at Jatrapur, Panchgachi, Noonkhawa, etc. (in Rangpur), who, though they took the *swadeshi* vow some time ago, have all fallen back on foreign goods. The paper exhorts the people of Bikrampur, of which place all these traders are native, to ostracise them socially.

NAVASAKTI,  
Dec. 9th, 1907.

200. The *Navasakti* [Calcutta] of the 10th December says that the policy of passive resistance which has been lauded to the skies by a respected leader of the Transvaal, cannot be accepted as the best means to be adopted under

NAVASAKTI,  
Dec. 10th, 1907.

The doctrine of passive resistance.



the circumstances prevailing in that country. Will the English return to their own country if the Indians should refuse to help them in any capacity? The country would then be put under martial law and the Indians would be forced to do the biddings of the English. When there is unrest in the country, the best course to adopt is to become restless ourselves. Passive resistance is wholly out of place at such a time. Those only who do not understand this very simple principle say that they will save the country by passive resistance. The Calcutta riots and the riots in Eastern Bengal ought to have taught the Indians that passive resistance could not serve our purpose at a time of unrest. If the unrest be secret, we, too, should screen our restlessness from view; if it be open, we should be openly restless. The country or the person who disobeys this divine law has no place in this world.

NIHAR,  
Dec. 10th, 1907.

201. The *Nihar* [Contai] of the 10th December is very glad to find a revival of the good old system of trial by *panchayets* at Mugberia (in Midnapore). Trial by *panchayets* at Mugberia (in Midnapore). The local zamindar, Babu Digambarananda Bidyanidhi, is arbitrating disputes which are sent up to him.

SANDHYA,  
Dec. 10th, 1907.

202. The *Sandhya* [Calcutta] of the 10th December writes that Mr. Nevinson, the correspondent of the *Manchester Guardian*, has spoken one true word. He says that Bengal does not now require much of intelligence and learning. The Bengalis should now try to develop the manhood of their sons, to bring vigour to their bodies, hope to the breasts, fire to their eyes, and strength to their wrists. This is just the thing, this *Feringhi* knows how to speak the truth. Let Bengalis cease posing as Garibaldis and Mazzinis, become most hardy and unruly, learn to return thrashing for thrashing, to die after breaking somebody's head, instead of disease. This is what is required. May all good things befall this *Feringhi* for what he has said.

SANDHYA,  
Dec. 10th, 1907.

203. Babu Gostobihari Chandra, a correspondent to the *Sandhya* [Calcutta] of the 10th December, reports of meetings held at Satun, Raggara and Manoharpur (in Midnapore) in which the *swadeshi* vow was taken and the local Brahmins and Zamindars resolved to ostracise all those who would use *belati* goods. The pleaders of Satun have promised to refuse briefs from all persons using foreign-made articles.

DAILY HITAVADI,  
Dec. 11th, 1907.

204. Referring to the scheme proposed by the Government of India for the improvement of sanitation in India, the *Daily Hitavadi* [Calcutta] of the 11th December says that it is surely very kind of the Government to give this matter their attention. All this, however, will not be of much practical good so long as the condition of the people is not improved; for it is poverty and starvation that have made the people of India incapable of resisting the attacks of diseases. And the only cure for this poverty is to be found in the *Swadeshi* and the "boycott" which will help to make them prosperous. So if the Government really mean to reform the sanitation of India they should support the *Swadeshi* and the "boycott," though it is doubtful whether they would care to forget the interests of their own country-men, even if it be to save the lives of thirty crores of Indians.

NAVASAKTI,  
Dec. 11th, 1907.

205. A correspondent of the *Navasakti* [Calcutta] of the 11th December writes as follows under the heading:—"Gratitude in the field of politics."

The English have, for a long time, made the Sovereign render full account of the revenue which they have paid. Many Sovereigns have lost their thrones and some even their lives for their inability to render such accounts. But we do not know, though we are proud of our education and knowledge, how the crores of money which the Government realise from us, are spent. A Lieutenant-Governor was the other day thanked by a body of "educated" Bengalis for no other reason than giving a loan of a lakh of rupees from the public funds in aid of a projected scheme of water works. What is there to be grateful for in this? The money did not come from the paternal or personal property of the donor. Those who polluted the sacred waters of the Bhagirathi by permitting the foul water from the septic tanks to flow into it ought to have been taught a lesson. Ought people to be thanked who bring about our ruin with our own money? If any party is



to be thanked it is malaria which helps to rid ourselves of the sufferings of life. Plague and cholera should also be thanked for freeing us from famine and starvation. But do not thank anybody who lords it over other people's money or makes a gift of shoes made of the hide of the cow which he kills. Take from the English an account of the money which we have paid. Then you will be men and will cease to be dogs and jackals.

# URIYA PAPERS.

206. The *Nilachal Samachar* [Puri] of the 15th November draws the attention of the public to the handsome income which the servants of the Puri Temple, including the Superintendent, make by arranging for special visits to god Jagannath and other gods in that temple by rich and distinguished devotees, whereby great inconvenience is caused to the general Hindu public to whom no admission to the temple is allowed for several hours, and suggests that a portion of this income should be devoted to general charitable objects, in which the general Hindu public are interested.

NILACHAL  
SAMACHAR.  
Nov. 15th, 1907.

207. The *Nilachal Samachar* [Puri] of the 15th November points out that the recent change in the hours of arrival and departure of trains at and from Puri has proved very inconvenient to Puri passengers. One train reaches Puri at 3 A.M. and another leaves at 4 A.M. The passengers, most of whom are pilgrims, find it intolerable to wait at the Puri station for several hours, as they dare not enter the Puri town in the dark. Those that start from Puri find it equally inconvenient to leave the Puri town at such a late hour of the night.

NILACHAL  
SAMACHAR.  
Nov. 15th, 1907.

208. A correspondent of the *Garjatbasini* [Talcher] of the 16th November supports the *Star of Utkal* in the latter's observation that the proximity of the houses of ill-fame to the Chandnichauk Girls' School in Cuttack is dangerous to the successful working of that institution. The local authorities are therefore requested to remove these houses to some other place in the Cuttack town, and thereby create a healthy atmosphere round that school.

GARJATBASINI.  
Nov. 16th, 1907.

209. The *Garjatbasini* [Talcher] of the 16th November gives a detailed account of the proceedings held at Talcher both by the Chief and the people of that State on the 9th of November in honour of the Emperor's Birthday. The Rani of that State, assisted by the establishment of the local girls' schools also took an active part in the proceedings. In fact the loyalty of Talcher to the Crown knew no bounds.

GARJATBASINI.  
Nov. 16th, 1907.

210. The same paper thanks the Prince of Manjusa, in Ganjam, for his liberality in granting some scholarships to some students in that district.

GARJATBASINI.  
Nov. 16th, 1907.

211. The same paper thanks Narsingh Misra and Baidhar Misra for founding a charitable dispensary at Purushottampur, in the Puri district, for the benefit of the villagers concerned.

GARJATBASINI.  
Nov. 16th, 1907.

212. Referring to the provisions of the Seditious Meetings Act, recently passed by the Indian Legislative Council, the *Utkal-dipika* [Cuttack] of the 16th November observes that the working of this Act will no doubt interfere with social and religious gatherings in different parts of India, to which this Act may be extended, thereby clashing with the non-interfering policy of the British Government that has been religiously observed even to the present day, and that has been declared inviolable by many English statesmen of high reputation.

UTKALDIPIKA.  
Nov. 16th, 1907.

213. The *Utkal-dipika* [Cuttack] of the 16th November expresses its gratitude to the Government for having released Mr. Lajput Rai and Sardar Ajit Sinh from personal restraint. The other papers also speak of the matter in the same strain. This is looked upon as a gracious act on the part of His Majesty the King-Emperor.

UTKALDIPIKA.  
Nov. 16th, 1907.



UTKALDIPIKA,  
Nov. 16th, 1907.

214. The pardon granted to Mr. A. C. Banerji is looked upon as another gracious act on the part of the Government. The *Utkaldipika* states that if the Government kindly treats other Indian leaders in a similar way, a great deal of the unrest, so long complained of, will soon disappear from India.

UTKALDIPIKA,  
Nov. 16th, 1907.

215. The same paper does not approve of the *octroi* imposed, against all precedents, on shop-keepers who attended the *Bahjatra* in Cuttack. The levy of this new rate has caused much dissatisfaction among the shop-keepers in Cuttack.

UTKALDIPIKA,  
Nov. 16th, 1907.

216. The *Utkaldipika* [Cuttack] of the 16th November states that the anniversary of the Gorakshini Sabha at Cuttack was celebrated there on the Gopastami day with great *eclat*. The number of visitors was however not great.

MANORAMA,  
Nov. 18th, 1907.

217. The *Manorama* [Baripada] of the 18th November complains that in many third class carriages belonging to the Bengal-Nagpur Railway and the Baripada Branch Railway, a larger number of passengers than is warranted by the Railway rules is carried. A compartment designed to accommodate 8 passengers is often seen to contain more than 16. These overcrowded compartments are described as so many Black Holes. The writer therefore recommends that either the third class carriages be increased in number at the Railway head-quarters, or an extra number of those carriages be stationed at those stations only where a large number of third class passengers is expected. The third class passengers should be treated with great care and consideration, for it is from them that the Railway Companies derive the largest part of their income.

NILACHAL  
SAMACHAR,  
Nov. 18th, 1907.

218. The *Nilachal Samachar* [Puri] of the 18th November expresses sorrow at the death of Raja Braja Raj Sinha Deo of Khariel, who expired on his way to Calcutta. He was a social and religious Hindu and is much lamented by his friends and admirers.

URIYA AND  
NAVASAMVAD,  
Nov. 20th, 1907.

219. The *Uriya and Navasamvad* [Balasore] of the 20th November states that the poorer classes in Orissa do not derive any benefit from the reduction of the Salt-tax, as that important article of food is sold at different rates in different markets. The writer is of opinion that salt being a necessary article of every day consumption, the Salt-tax should be abolished altogether.

URIYA AND  
NAVASAMVAD,  
Nov. 20th, 1907.

220. The *Uriya and Navasambad* [Balasore] of the 20th November complains that the post-office at Balasore makes only one delivery in the whole day. This proves very inconvenient to business men, who expect two deliveries in a day. This is partly due to a change in the time-table of the Bengal-Nagpur Railway, and partly to the paucity of Postal peons attached to the Balasore post-office. The writer hopes that the Postal authorities concerned will take note of this fact at an early date.

URIYA AND  
NAVASAMVAD,  
Nov. 20th, 1907.

221. The *Uriya and Navasamvad* [Balasore] of the 20th November states that the anniversary of the King-Emperor's Birthday was celebrated at Balasore by Raja B. N. De Bahadur, who entertained about 800 students belonging to the schools in that town.

URIYA AND  
NAVASAMVAD,  
Nov. 20th, 1907.

222. The *Uriya and Navasambad* [Balasore] of the 20th November is of opinion that the *Utkal Union Conference* has done very little good to Orissa, and suggests that the money annually spent on it may be usefully employed in founding a technical institution in that province.

NILACHAL  
SAMACHAR,  
Nov. 22nd, 1907.

223. The *Nilachal Samachar* [Puri] of the 22nd November regrets to point out that the members of the Committee presiding over the Khurda High English School do not take much interest in that institution, and that there has been of late a constant change of teachers. The school is therefore in a bad way.



224. *Nilachal Samachar* [Puri] of the 22nd November states that the anniversary of the *Gorakshini Sabha* at Puri was celebrated with great *éclat* in that town. A resident of Hyderabad, who had been to Puri, has provided within the compound of the *Sabha* two *pucca* wells, which will, no doubt, prove very useful to the cows and bullocks in charge of the *Sabha*.

NILACHAL  
SAMACHAR,  
Nov. 22nd, 1907.

225. The *Nilachal Samachar* [Puri] of the 22nd November is of opinion that the visit of His Honour the Lieutenant-Governor to Orissa in its present distress is no doubt very good, as His Honour will be in a better position to learn details and to cope effectually with the famine that has already made its appearance in the province. The *Sambalpur Hitaishini* [Bamra] of the 23rd November holds a similar opinion.

NILACHAL  
SAMACHAR,  
Nov. 22nd, 1907.

226. The *Nilachal Samachar* [Puri] of the 22nd November states that there were 15 deaths due to cholera in the Puri town during last week.

NILACHAL  
SAMACHAR,  
Nov. 22nd, 1907.

227. The *Sambalpur Hitaishini* [Bamra] of the 23rd November is of opinion that the prevention of the Seditious Meetings Act will no doubt put a check on the utterances of seditious persons, and thereby serve a useful purpose.

SAMBALPUR  
HITAISHINI,  
Nov. 23rd, 1907.

228. The *Sambalpur Hitaishini* [Bamra] of the 23rd November states that the anniversary of the demise of Raja Sudhol Deo was celebrated with great *eclat* at Bamra by the Raja of that State, who spent a large sum in feeding the poor in memory of his deceased father.

SAMBALPUR  
HITAISHINI,  
Nov. 23rd, 1907.

229. The *Sambalpur Hitaishini* [Bamra] of the 23rd November states that the prospects of the *mug*, oilseed, *kulthi* and other *rabi* crops are very bad in that State. The future outlook is no doubt very gloomy.

SAMBALPUR  
HITAISHINI,  
Nov. 23rd, 1907.

230. The same paper suggests that the export of crops from Bamra, Talcher, Pal Lahara and other Tributary States in Orissa should be strictly prohibited, in consideration of the fact that there is widespread distress in those States due to floods and drought, and that the stocks of food-stuffs there are not sufficient. These States are almost inaccessible to outer India, with which their means of communication are not satisfactory. Consequently in urgent cases food-stuffs cannot be imported at a moment's notice.

SAMBALPUR  
HITAISHINI,  
Nov. 23rd, 1907.

231. The same paper states that the prospects of the crops in Barapali is bad for the agriculturists, who expect only a four-anna crop.

SAMBALPUR  
HITAISHINI,  
Nov. 23rd, 1907.

232. Referring to the infliction of a fine of Rs. 25 on Pandit Govind Rath for having requested the Police to search the house of a gentleman, whom he had suspected of being implicated in the theft of currency notes belonging to the Pandit, the *Utkaldipika* [Cuttack] of the 23rd November observes that the order of the trying Magistrate was a curious one considering that those whose property is stolen must give information to the Police about persons regarding whom they have reasonable grounds of suspicion.

UTKALDIPIKA,  
Nov. 23rd, 1907.

233. The Secretary of the Victoria *Gorakshini Sabha* in Cuttack writes to the *Utkaldipika* [Cuttack] of the 23rd November to say that the presence of a large number of Police constables with regulation *lathis* in the anniversary meeting of the *Sabha* at Chowbaganja, in Cuttack, greatly interfered with the proceedings of the meeting, as many did not like to join its proceedings. The presence of a Police force in a socio-religious meeting is highly objectionable.

UTKALDIPIKA,  
Nov. 23rd, 1907.

234. The same correspondent states that Babu Behari Lal Pandit made a donation of Rs. 100 to the *Gorakshini Sabha* on its anniversary day.

UTKALDIPIKA,  
Nov. 23rd, 1907.

235. The *Utkaldipika* [Cuttack] of the 23rd November states that a meteor was seen to fall at Rambag, in the Cuttack district, the like of which has not been seen by the

UTKALDIPIKA,  
Nov. 23rd, 1907.



oldest man living in that part of the district. It was not only large in size but brilliant in colour.

UTKALDIPIKA,  
Nov. 30th, 1907.

236. The *Utkaldipika* [Cuttack] of the 30th November states that the students and teachers of the Mission School in Cuttack have contributed Rs. 25 towards the fund of the Relief Committee in that town.

A contribution to the Relief Fund in Cuttack.

UTKALDIPIKA,  
Nov. 30th, 1907.

Mr. Garrett and his famished people.

236. A correspondent of the same paper signing himself P.M. writes the following letter in its columns :—

"Mr. Garrett, with his two subordinate officers of Jajpur and Kendrapara, is busily going round the mufassal to see the present condition of the people in the flood-affected tracts of the Cuttack district. But the manner of his doing this is simply disappointing. Thousands of people that are rushing in from all quarters to represent their condition find no access to him. Mr. Garrett keeps them at a distance by interposing duffadars and chaukidars, and they return disappointed. He is eagerly visiting those parts where there are patches of *rabi* crops. This may help him to build up a theory that the *rabi* crops will sufficiently make up for the loss caused by the flood and drought; but to the people affected it means death. Weak as most of the people that ran to the Collector already were, weaker they felt by disappointment, and it was with much difficulty that they could retrace their steps home.

"Yesterday, at a distance of only half-a-mile from the Collector's camp at Mirzapur, under Thana Dharamsala, a man, named Gauri Sahu of mowza Kinchi, aged 25, died of starvation. For five or six days he had nothing to eat. He was found dead on a ground-nut plot, where he had been evidently trying to dig out some nuts to satisfy his hunger, but his feeble hands failed him in the effort and he expired on the spot. No sooner did the Police Sub-Inspector receive the report, than he hastened to the place and hastily caused the dead body to be buried, and with it, perhaps, all scent of the news that an unfortunate man had died of starvation.

"Now I come to another stage of this angelic visit of the District Officer and his subordinates. They appear to be making a strenuous attempt to contradict the statements of the *Statesman* reporter. They saw in particular those places that the reporter had visited and those persons that the reporter had named in the report. The long and solitary talks, which the District Magistrate and his zealous subordinate, Purna Babu, had with the half-starved persons mentioned by the reporter was something very interesting, and at the same time very suggestive. After this sort of a day's work, Mr. Garrett left for Khanditar at sunset, leaving his subordinates behind, and the part which these gentlemen played at night is simply what is unimaginable. At about 8 P.M. yesterday the two Subdivisional Officers began collecting information as to who were the gentlemen that accompanied the reporter, called the villagers to him and helped him in any way. Babu P. C. Maulik, of Kendrapara Sub-Division, gave a smart slap to one Mogani Barik of Gopinathpur, because he denied having been with the gentleman who photographed for the reporter, while another man said he was with him. The rough treatment meted out to those that gave information to the reporter on one hand, and an unusual kindness and attention to those specially mentioned by the reporter as distressed on the other, were sufficiently betraying the inner feelings of these officials; but I have not come to the crowning act of kindness which these ministering angels did. At about 9 o'clock at night they began making inroads into houses one after another till about midnight, rousing men from their sleep to search their houses to see if they had any plates and utensils, or had disposed of them to purchase their food. The female inmates were trembling with fear, and the stupefied male members were standing like statues when these custodians of law and order were prying into every nook and corner of the house to see if there were any food-grain or plates and utensils therein. After the search they put question after question to these confused folks bearing on the statements made by the reporter of the *Statesman*; and by threat and persuasion obtained their signatures or marks to what they wrote down. No one knows what these writings were. But the conduct of the officers would incline one to disbelieve their accuracy, nay even to doubt their



authenticity. It may easily be imagined how wounded the people must have felt. As the officers and their followers were of unknown castes and entered the houses with their shoes on, persons whose houses were searched in this way had to throw away their cooking pots, which they thought were defiled by such entering.

"Fortunate it is that such things were done at night, and at the houses of some very poor men. Otherwise the officers would have experienced a very rough handling, and with such a sympathetic District Magistrate as Mr. Garrett, who knows that instead of getting relief, the helpless people would not have had to pay for a punitive police? It is the conduct of such officers as these that creates a gulf between the ruler and the ruled."

RAJENDRA CHANDRA SHASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 14th December, 1907.*







## REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 14th December 1907.

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## II.—HOME ADMINISTRATION.

## (a)—Police.

1360. With reference to the quartering of punitive police at Mymensingh, the *Bengalee* declares it is altogether incredible that the ordinary police are unable to cope with the situation. It may be that the inhabitants are really guilty of nothing more or less than being zealous advocates of *swadeshi*. Such a supposition would, however, be outrageous in the case of a Government which could be trusted to have its senses in their right order. But that is not exactly what can be said of the Government of the new Province.

BENGALUR.  
10th Dec. 1907.

## (b)—Working of the Courts.

1361. With reference to an announcement in the *Englishman* regarding the re-trial of Moulvi Liakat Husain, the *Bengalee* declares that, if the report is true the Government is about to commit another of those huge mistakes which have so far contributed only to its phenomenal unpopularity. Every re-trial in a case where the accused has, in the first instance, been discharged, is as a rule regarded with suspicion by the general public. Where the case happens to be of a political character, a re-trial will inevitably be looked upon not merely with suspicion, but with positive disgust and disapproval by the community.

BENGALUR.  
7th Dec. 1907.

1362. The *Amrita Bazar Patrika* is of opinion that the representation by the Bengal Chamber of Commerce urging the necessity of appointing a Barrister in place of Mr. Kingsford, is not a day too soon, judging from the grave scandal caused by the latter's strong measures and illegalities as in Moulvi Liakat Husain's case. Mr. Kingsford's recent achievements and his treatment of gentlemen of the highest respectability in relation to mere police constables could not produce any other result than the representation of the Chamber of Commerce. The journal hopes that on the eve of his laying down office, Sir Andrew Fraser will save the people of the metropolis from the incubus of a Civilian Magistrate.

AMRITA BAZAR  
PATRIKA.  
9th Dec. 1907.

1363. The *Bengalee* cordially endorses the suggestion made by the Bengal Chamber of Commerce in their recent representation to the Government of Bengal, that the successor of Mr. Kingsford, who is about to be transferred, should be a trained lawyer. The appointment of a Civilian would be a violent defiance of public opinion, which the Government would be very ill-advised to make at the present moment, when they are apparently so anxious to conciliate the public mind.

BENGALUR.  
10th Dec. 1907.

1364. The *Bengalee* declares that Mr. Hughes-Buller, the District Magistrate of Barisal, must be proud of the great distinction conferred upon him by his district being the only one proclaimed under the Seditious Meetings Act. That he is responsible for this distinction and fully deserves the honour thereof cannot admit of any doubt. For the recommendation must have come from the man on the spot, and the man on the spot is in India an infallible authority. To proclaim a district under the Seditious Meetings Act is to officially declare the distrust of the authorities in the goodwill of the population of the district. In such a case the authorities cannot and have not the right to expect the co-operation of the people in the many matters in which their co-operation is indispensable.

BENGALUR.  
11th Dec. 1907.

1365. The *Bengalee* is of opinion that the judgment of Maulvi Nasiruddin Ahmed, Special Magistrate, in the Ekdala riot cases which occurred in the Rajshahi district has completely disproved the old myth that the disturbances in East Bengal were due to the *swadeshi* boycott movement, and its enforcement by violence. It was a figment of the official imagination, and was put into Mr. Morley's mouth by his official sponsors, and he has repeated it from his place in the House of Commons. But the myth has now

BENGALUR.  
12th Dec. 1907.



been completely disproved by the hard logic of facts, and Mr. Morley owes it to himself and to his own reputation to make a public confession of a mistake which involves serious injustice to the Hindn population of East Bengal.

(g)—*Railways and Communications, including Canals and Irrigation.*

AMRITA BAZAR  
PATRIKA,  
10th Dec. 1907.

1366. A representative of the *Amrita Bazar Patrika* reports having learned from a conversation with a guard and a driver of the East Indian Railway that there is every possi-

bility of another strike on the railway if the decision of the Board of Conciliation is against the men. It is expected that the Board will conclude its deliberations on the 19th instant, and it is contemplated that a general strike will be declared on that date.

VI.—MISCELLANEOUS.

BANDE MATARAM,  
13th Nov. 1907.

1367. Referring to the statement recently made by the *Bengalee* alleging that the show of police force at the Midnapore Conference was the result of the attempt to wreck

The *Bengalee's* indiscretion. the Lieutenant-Governor's train on the Bengal-Nagpur Railway, *Bande Mataram* writes:—

"Considerable indignation has been aroused, especially in Midnapore, by a curious sentence in a paragraph in Wednesday's *Bengalee*, which seems to associate the Midnapore Nationalists with the train-wrecking on the Bengal-Nagpur Railway and certainly does say that the incident was a chief cause of the show of police force, as it created an apprehension of breach of the peace, and that the seceders knew it. We do not understand how an attempt at secret outrage (supposing it to be the work of political revolutionaries) could be connected with an apprehension of breach of the peace at a public meeting. Is it the insinuation that the Nationalists are train-wreckers and may therefore easily be Conference-wreckers? We are amazed at the assertion that the seceders knew of this fact. The incident, since it occurred on Friday, must have been known to the police; if we are to believe the *Bengalee's* correspondent, it was confided by the Magistrate to Mr. K. B. Dutt and we do not know whether Mr. Dutt shared his knowledge with his friends; but we can say positively that none of the Nationalists present knew of the occurrence until some gentlemen came up from Calcutta on Sunday afternoon with a copy of the *Statesman*."

BENGALIE,  
6th Dec. 1907.

1368. Referring to the incident in the Bajitpur *swadeshi* case, in which the

A touching *swadeshi* incident. prisoners called on those who offered their assistance and sympathy to vow *swadeshi*, the

*Bengalee* observes that as the blood of the martyrs is the cement of the Church, the sufferings of *swadeshi* workers will strengthen the cause and imbue it with new life. Repression has always stimulated great movements and history will repeat itself in India. Let the rulers learn the lesson while there is yet time for it.

BANDE MATARAM,  
6th Dec. 1907.

1369. Commenting on the determined attitude of some of the Indians in the Transvaal against registration, *Bande Mataram*

"I would rather be shot." declares that it is the lack of this manly spirit

which has reduced the Indians to mere dirt under the feet. But now that the spirit is once more animating them, there is every hope of their resurgence as a nation. "Let our so-called educated countrymen take a leaf out of the book of these Transvaal Indians and learn their duties in the present crisis."

BANDE MATARAM,  
6th Dec. 1907.

1370. Commenting on the representative institution which it is proposed to

Caste and representation. give to the Indians and the setting of Muhammadan representatives as a counterpoise to the Hindus,

*Bande Mataram* says:—

"The bureaucratic Machiavels have not realised that the conditions of the new struggle which has begun, are of so different a kind from any yet known in British India that the Muhammadans cannot be turned into an effective tool in the hands of the bureaucracy without becoming at the same time a danger to the artisan of discord who uses them. For the field of the struggle is not



nowadays in Simla or on the floor of the House of Commons or on any lists where outside opinion can have a decisive or even a material influence. It is not a voice which they have to set against a voice or a show which they have to outface with a better show, but a force which they will have to call into being to oppose a force. The Hindus have become self-conscious, they have heard a voice that cries to them "Arise from the dead, live, and follow me," and they are irresistibly growing into a living and powerful political force. Unless the Muhammadans can be built up also into a self-conscious, living, and powerful political force, their assistance to the rulers will be a mere handful of dust in the balance. But the moment they become a living and self-conscious power the doom of bureaucracy will be sealed. For no self-conscious community aware of its strength and separate life will consent to go on pulling chestnuts out of the fire for the Anglo-Indian Machiavel. Even if they do not coalesce with the Hindus, they will certainly demand a share of the power which they maintain. Not in that direction lies any permanent hope of salvation for the absolute power of the bureaucracy."

1371. With reference to the heads of enquiry published by the Decentralisation Commission for the guidance of witnesses, the *Amrita Bazar Patrika* is of opinion that Local Governments should have greater independence in financial matters than they possess now. They should also have borrowing powers in case of emergency; that the curtailment of right of appeal to the Government of India should be appealed against; that the police and magistracy should be separated; that the Calcutta Municipality should be restored to its original constitution which was done away with by Lord Curzon's Government; that the district Municipalities should be free from the control of the Divisional Commissioner; that the District Board should have a non-official Chairman with two-thirds of the members elected; that Advisory or Administrative Councils are desirable only if they are based on the elective principle, otherwise not, and that Municipalities should not be subordinate to the District Board.

An impartial spectator on the situation.

1372. Referring to the arrival in India of Mr. Nevinson, the *Bengalee* writes:—

"Mr. Nevinson would not have thought of coming to this country had it not been for the Indian unrest. That was also partly the reason why Mr. Keir Hardie came. Yet what is that unrest? So far as it is not a product of riotous imagination, impelled by a political purpose, it is only another name for those manifestations of national self-consciousness which must necessarily increase with time, both in their volume as well as in their intensity. The people of India can no longer be so far deluded as to believe that the problem in India is one merely of persuading the rulers, whether here or at home, that reform is necessary. Persuasion there must doubtless be. But it must be backed by strength—strength in its political sense, based upon unity and organisation—before it can expect to be successful. That is the meaning of the new movement, call it by what name you please."

1373. Commenting on the speech of His Highness the Nizam when proposing the health of His Excellency Lord Minto at the recent State banquet at Hyderabad, in which he urged the necessity of sympathy between the rulers and the ruled, the *Bengalee* observes that there has been a good deal of talk about sympathy, but no genuine effort has yet been made to give it a practical shape and form in the administration of the country. Instead of conciliation repressive measures have been adopted from which sympathy was conspicuous by its absence. As a result of these repressive measures, the feeling created is that the government of the country is conducted upon most unsympathetic lines, and the alienation between the rulers and the ruled has been wider than before.

1374. The *Amrita Bazar Patrika*, commenting on the points raised in the thirty-six questions of the Decentralisation Commission, says:—

"Generally speaking, if the Government were to revive the village communities of old we do not care much what they do with their imperial concerns. In other words, if they permit the creation of Administrative Councils, to assist district or divisional officers; if they introduce the Panchait system as

AMRITA BAZAR  
PATRIKA,  
7th Dec. 1907.

BENGALÉE,  
7th Dec. 1907.

BENGALÉE,  
7th Dec. 1907.

AMRITA BAZAR  
PATRIKA,  
9th Dec. 1907.



of old, that is to say, permit the people to try civil and criminal cases in which imperial questions are not involved; if they put all the local funds at the disposal of those who raise them, there will be perpetual peace between the alien rulers and the ruled. Otherwise the feud is likely to go on for ever and ever. Let those Indians who give evidence refer practically to the last six questions. Let them impress this fact upon the Commission that the breach between the rulers and the ruled is now very wide, but that it can effectually be bridged over by leaving the full administration of villages, and all but full control of the districts, to the people."

BANDE MATARAM,  
9th Dec. 1907.

1375. *Bande Mataram* writes:—

The Amherst Street nuisance.

"The residents of that portion of Amherst Street lying between the residence of Mahararaj Kumar Reshikesh Law, of Sukea's Street, are very much inconvenienced by the presence of public women in their midst. Some of them have written us to say that they have repeatedly moved the Commissioner of Police, but the matter has not received as much attention as it deserved. A fresh representation signed by many influential men has, we understand, been made, and the gentlemen concerned are now waiting to see what step the Commissioner takes to remove this nuisance."

BANDE MATARAM,  
9th Dec. 1907.

1376. Commenting on Mr. Morley's justification of the despotism of

Who is responsible?

England on the ground that there is no civic life in India, *Bande Mataram* declares that the present bureaucratic despotism is solely answerable for this deficiency. Despotism and public spirit cannot go together, and in this respect a benevolent despotism is more detrimental to the growth of public spirit than an openly oppressive and malevolent one. The harsh and repressive measures and the high-handed and arbitrary acts of a malevolent despotism go a great way to stimulate and kindle the public life and patriotic spirit. But a benevolent despotism, by its very mildness, makes people absolutely indifferent to all public affairs, and thus insidiously kills all public life and civic enthusiasm in them.

AMRITA BAZAR  
PATRIKA,  
10th Dec. 1907.

1377. Referring to the appointment of the Decentralisation Commission,

Is it increased despotism or self-government?

the *Amrita Bazar Patrika* is of opinion that there are excellent reasons for supposing that the real object of the Government is to further strengthen the hands of officials so that they can in future crush the growth of any independent spirit more simply than it is in their power to do now. Most of the opening questions issued by the Commission show unmistakably that its object is to give subordinate authorities greater power than they now possess. The Government also seems anxious to give some measure of self-government to the people, and thereby regain the credit which it has lost. "If the Indians resolve to have self-government, it will not be within the power of Government to stop them. We wish that the Government would be so wise as to do something to cover the wide breach that now exists between the rulers and the ruled. This can be done by granting self-government to the Indians. If this were not done, the prospect is that the breach will get wider day by day, and such a condition will not in any way conduce to the ease, comfort, and advantage of the rulers."

BANDE MATARAM,  
11th Dec. 1907.

1378. Referring to the Surat Congress Committee's decision not to hold

Honest *swadeshi*.

any exhibition in connection with the Congress, *Bande Mataram* states a truly *swadeshi* exhibition may not be pleasing to Anglo-India, and persistence in holding such exhibitions may not be consistent with a policy of "co-operation with and opposition to" the Government. So the idea of holding a truly *swadeshi* exhibition has to be abandoned for the "greater good" of securing the favour of the bureaucracy.

INDIAN MIRROR,  
11th Dec. 1907.

1379. Commenting on an article in the London *Daily News* on the

A nation in the making.

Indian situation, the *Indian Mirror* urges that those only who prefer to be blind to facts which are not agreeable to them, will venture to deny the existence of the new spirit of nationality in India. That it was bound to come as a result of English education and influence may be readily admitted, but the process of



transition was too slow to attract attention. The change came suddenly through Lord Curzon. The reactionary and retrogressive measures which followed one another in quick succession under his Government forced out the feeling which had hitherto lain dormant. Lord Curzon was an unconscious instrument in the hands of Providence to pave the way for Indian nationalism.

The signs that are now to be seen in India are clear enough, but only those who possess a liberal and sympathetic nature can comprehend their full significance. Lord Minto has called the new spirit "the awakening wave" and His Excellency is right. He has further shown great liberalism by declaring that it is the duty of the British people not to check the popular movement but to direct it into fruitful and beneficial channels. Lord Minto has spoken like a true Liberal, and the journal would like to see the officials under him catch the spirit.

1380. Commenting on the ensuing Congress, the *Amrita Bazar Patrika* declares that the very conception of the Congress is faulty. Its constitution is such as to make it impossible for the organisation to become a living thing. What is the Congress? It is a begging body. The Indians assemble year after year to beg and then disperse, without attaining any object. Such an organisation can never succeed. Government has got used to the wails of these beggars, and it no longer pays the slightest heed to their cry. Nay, their protests have come to be regarded as so very harmless that while last year Mr. Morley was pleased to express his surprise that the Congress programme should frighten anybody, the Indian authorities have suddenly fallen in love with the so-called Moderates who, it is believed, guide the destinies of the Congress and are averse to any change. As for beggars, even they have only limited patience. The Congress beggars have in vain been begging these twenty-three years; and nobody can blame them if they feel tired or have lost all faith in the begging procedure. It is, therefore, very natural that many of those who have thoroughly identified themselves with the movement, are strongly of opinion that the method should be altered.

AMRITA BAZAR  
PATRIKA,  
13th Dec. 1907.

In conclusion, the journal urges Congress leaders to give up a policy which has been tried for over a score of years and found wanting, and replace it by one which is likely to ensure success.

1381. Commenting on the social and political conditions prevailing in Canada, the *Indian Mirror* is of opinion that if in Canada, peoples of all countries and nations can unite, forget their invidious distinctions of caste, colour and creed as well as of language and social customs, there is yethope for India. The differences between an Indian and an Anglo-Indian are not so great as those between an Englishman and a Norwegian; and yet, if it is possible for the Englishman and the Norwegian to live together as members of one self-governing community, why should it not be possible for the Indian and the Anglo-Indian to unite and fraternise like the Canadians? If India is to prosper she must have a system of government adapted to her new conditions. If Indians are not yet fit for self-government, it is the duty of England to give them the training that will make them so.

INDIAN MIRROR,  
12th Dec. 1907.

1382. Commenting on the contention of the Indian Nationalist that not only is self-government desirable in itself, as being immeasurably preferable to any amount of good government, but that good government itself is not to be had under the bureaucratic regime, the *Bengalee* states that what a bureaucracy must care for, above everything else, is its own interest, and that interest must, on all vital points, collide with the interests of the people. Every bureaucracy knows that it can exist only so long as the people remain inert in the political sense, and that nothing is more prejudicial to its interest than the growth of popular self-consciousness. A policy of repression, therefore, is inseparably associated with bureaucratic rule, and an exhibition of strength and a contemptuous indifference to public opinion, among its main weapons. It follows necessarily that a bureaucracy will not readily sacrifice any of its members, even though such members may be acting in a way that brings nothing but discredit on itself.

BANDE MATARAM,  
13th Dec. 1907.



BENGALURU,  
13th Dec. 1907.

1383. *Bande Mataram* announces that it has been decided to hold a Nationalists' Conference at Surat apart from the Congress, and calls upon Nationalists in Calcutta and the mufassil, who are desirous of the spread of nationalism, to go to Surat to support the nationalist cause. If Bengal goes there in force, it will set flowing such a tide of nationalism as neither bureaucrats nor Bombay Loyalists are prepared to believe possible.

OFFICE OF THE INSPR.-GENL.  
OF POLICE, L. P.,  
WRITERS' BUILDINGS,  
The 14th December 1907.

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